

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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UTILITY OF THE BRANCH CHURCH OF CHRIST, SCIENTIST

WILLIAM P. MC KENZIE

TRAVELERS throughout the United States cannot help noticing how in this country the finest building in a village or town will often be the public school. Love for children and a wish for their advantage certainly express the right mode of progress. As time goes on, we find that instead of the fathers shall be the children, and from generation to generation, with proper education, superstitions wane and traditional hates lessen, and by clearer vision and kindlier motive, the world should become new.

A Christian Science church is in a manner a school, founded by wise-working Christian Scientists, including, according to a By-Law of the Manual, an accredited practitioner. It reveals a new way of social living. The early Christians were spoken of as disciples or exemplars of "the way." Since Jesus so emphatically said, "I am the way," the service of Christian Scientists in the world is once more to express discipleship.

The Leader of the movement went directly to Jesus, his works, his life, and his example, and has interpreted to us the manifestation of the Father through the son. Our movement is made strong by the fellowship throughout the world of branch churches. At a time when factions had appeared, Mrs. Eddy placed the By-Law in the Manual requiring that churches seeking recognition should acknowledge all other churches being advertised in the *Journal*. It is evident that the goodwill required for a card to be accepted shall continue as long as it appears. Those tempted to be severe in judgment can be healed by remembering Mrs. Eddy's words. They are (Science and Health with Key to the Scriptures, p. 210), "Jesus healed sickness and sin by one and the same metaphysical process." With this in thought, they will deal with sin metaphysically rather than theologically, and work out healing for the sinner rather than

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become satisfied with excommunication of the person. It is to be remembered that the motto taken for the *Journal* is that the weapons in our warfare are not carnal. A clear statement is found in the textbook (p. 450), "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

Peter as a Jew had affection for the Judaic methods. In the experience with Cornelius, he found that Gentiles could receive the ministry of divine Spirit which he had thought of as peculiar to the Jews. Paul, the apostle to the Gentiles, was abhorred by the Jews, who would have murdered him in Jerusalem but for the Roman police, who rescued him and sent him to Caesarea. In the world many churches have been built to St. Peter and many to St. Paul, but it should be remembered that Mrs. Eddy founded the Church of Christ, Scientist, "on the Rock, Christ" (see Manual, p. 19).

A characteristic of Christ Jesus was kindness. He had warm sympathy for people, and yet he sharply rebuked religious formality, which had many laws, but did not obey the fundamental law of God. The best statement about his work was that "the power of the Lord was present to heal." Jesus was the interpreter of divine law through healing. In our Leader's great poem, sometimes called the "Shepherd Hymn" (Poems, p. 14), the line, "Feed the hungry, heal the heart," describes well our divine Master's work. Spiritual hunger was satisfied by Christ Jesus, and aching hearts were comforted with the assurance of God's plenitude of mercy. So the people were taught to hunger and thirst after righteousness and to be merciful.

As a branch Church of Christ, Scientist, grows, it becomes more and more characterized by brotherly kindness. The members, if they are exemplary, are engaged in healing themselves and others, and they teach those whom they help to understand these words of Jesus, when he spoke of presenting an offering to God: "First be reconciled to thy brother." How much sickness and discord are eliminated when sufferers learn the refreshing result of forgiveness! Many an obscure disease has yielded when a man, becoming reconciled to his brother, has found reconciliation with God. He discovers the goodness of the child of God to be his own when he gives up his insistence that another can be the child of the devil. His hate had put himself as well as the other into the wrong class.

The growth of a Church of Christ, Scientist, is accompanied by innumerable cases of healing. Adults in the church and children in the Sunday school form the habit of the daily study of the Lesson. They make it the first order of the day to have their feet set firmly in the path of correct thinking. They begin with Mind by using the "Daily Prayer" from the Church Manual (Art. VIII, Sect. 4), and utilize precepts from the Bible with that interpretation of their meaning in the Christian Science textbook which brings the glow of health. Then through the day they watch that clear thinking be not darkened by animosities, perversions, doubts and fears, sensual attractions, tending to illness within, and ill-will for others.

In its early days, a church may have experiences of storm and tumult. Members have been gathered from quite various denominations, each with its peculiar self-righteous-

ness on the basis of which it discredited other denominations. Many have listened to doctrinaire preaching, showing supposed inconsistencies in other faiths. They have been trained in a sort of willfulness, as if by believing others to be wrong, they must themselves be right. It is hard for them to make concessions, to speak peace, to be humble, to give a noncombative answer, to accept the apostle's advice, "Be pitiful, be courteous." Yet, Christian graces are quickly learned by those who admit the need of healing in themselves and, being grateful for healing, desire to supply the need of others.

The patience of a mother with a family has been the theme of poets and writers. A Christian Scientist learns this patience of love in the church through his loving ministry to others, bearing their burdens, not looking out for himself specially, but considering always the welfare of the whole. Conflicts and contentions, if they arise, may only indicate purification as old beliefs and personal prejudices are being dissolved so that the new grace of kindly affection may rule. In this way the precepts of Jesus are obeyed by those who follow his example, and so the power of his word becomes effective in the world which so sadly needs healing and peace.

A church has several modes for blessing its members and a community. It seems clear that worship of God is better expressed by obedience than by laudation. The public services provide instruction in obedience. Passages from the Bible are read and interpreted practically by means of the Christian Science textbook, so as to be useful in daily life and conduct. Once in each service the textbook is named for proper identification and connection with the name

of its author. Usually there is instrumental music, and always hymn singing and prayer. Visitors are impressed with the intentness of the worship, as if each worshiper were listening, like young Samuel, who said, "Speak; for thy servant heareth." A testimony tells of a woman graciously healed in Christian Science who, when she found herself again able to go to church, resumed attendance at her former meeting house. Later, she was greeted in a Christian Science church by a friend, who commented on her coming to a new church, and she said that when after being healed she listened to sermons, she found that the preaching interfered with her worship.

Observing the quiet and attentive listening attitude of worshipers in a Church of Christ, Scientist, one remembers what the Psalmist said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Such harmonious dwelling together in unity and reverent purpose is possible only through Christianity. "Churchianity" is a word formed to express undue ecclesiastical formality, obtrusive observance of ceremonies, and the reckoning of the unchurched or unprivileged as sinners. These things must be laid aside if a branch church is to meet the needs of those in its locality. First of all, it is to be remembered that each new member of a church possibly brings with him the peculiarities of his former denomination and will have to correct that belief in personal superiority which causes judgment of others and a sense of separateness.

A church where there is unity has no class distinctions. The worshipers are "members one of another." In the services they find themselves united in one attitude of worship, one desire to obey God, and one intent

of friendliness toward all. In such a Church of Christ, Scientist, healing must always be remembered as basic. Were it not for healing, these churches would not exist, and they multiply only because of the wider range of healing and the increase in number of those healed and those devoted to the healing work. Unity is the result of innumerable healings, the reconciliation to Principle of individuals who, being unprincipled, were unwell, and have been healed of both sin and sickness by that metaphysical process whereby the truth is discerned to be real, and error, the wandering from truth, a correctable mistake. The members of a progressive church endeavor to dwell together in love, each one being "kindly affectioned" to another, and the edifice is like a friendly home.

Christian Science was discovered in an era in which men had need of kindness more than anything else. At that time, prisoners and children in school were treated with severity, and the self-rightness of persons in authority devised new and debasing punishments. The whipping post was in evidence because the Word had not come to abolish its ceremonial brutality. Insane persons were made to suffer as if wickedness were their trouble. Mrs. Eddy says in *Science and Health* (p. 225), "A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market."

The discovery came on a continent where a nation had been suffering from the injustices of internecine

war. Christian Science dawned with light and hope for the suffering, the sick, the demented, for prisoners, and school children, because it heralded a new order of thought and deed, which would be the recovery of the simple kindness of early Christianity. The method of Jesus brought mental recovery to the insane; the demented person found right-mindedness. Those oppressed with inveterate suffering gained immediate renewal, and sinners discouraged by the oppression of the Pharisee learned of God for the first time from one who said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." By the discovery of Christian Science, Mrs. Eddy became a universal benefactor, for Science met the world's great need.

It will be related in history how the work extended in its service to individuals; how churches were formed and brought blessings to communities; how to all peoples the message of what was going on and the way in which it could be realized were widely published through inspiring periodicals, one of which is a newspaper daily promoting confidence in the Golden Rule, and obedience to it, as a mode of blessing for all mankind. Christian Science is not just a remedy for sickness. It meets human needs "in sickness and in health" (*ibid.*, p. 224). One of the best things about it will be revealed, for in obeying it, men will necessarily "learn war no more." So it will tranquilize the thinking of mankind, and men throughout the world will dwell together in unity.



The kind heart does not inquire constantly if kindness is needed. It is kind because it cannot be anything else.—*Great Thoughts.*

SALVATION VERSUS CONDEMNATION

EVELYN F. HEYWOOD

IN her Message to The Mother Church for 1901 (p. 33) Mary Baker Eddy writes, "To plant for eternity, the 'accuser' or 'calumniator' must not be admitted to the vineyard of our Lord, and the hand of love must sow the seed." In John we have Jesus' benign assurance, uttered with the authority of him who did always those things that please the Father, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

It is evident from this statement of the Master that he recognized two opposite methods of dealing with mankind, and that in choosing the one he repudiated the other as contrary to the divine purpose. Between salvation and condemnation there is no co-operation.

Yet how continually throughout all time has his example been ignored or misunderstood; how relentlessly in their zeal have men sought to bring about salvation with the weapon of condemnation! Hardly have the inspired utterances and experiences of those prophets who found in God their friend, counselor, and protector, outweighed the picture of God, allegorically and falsely presented in the second chapter of Genesis, as condemning man without prospect of rehabilitation or hint of forgiveness, to a life of toil and sorrow. Indeed, little if anything emerges from that scene in the garden, but an overwhelming sense of guilt on the one hand and of condemnation on the other.

Nevertheless, Christ Jesus came telling the people of a Father who was loving and lovable; a Father who

bestowed upon His children not cursing, but benediction; not disease, but health; not lack, but plenty; not storms and danger, but the assurance of "Peace, be still"; not death, but continuous life; a Father whose good pleasure it was to give them the kingdom. No one before had ever taught as he did the gospel, "Fear not." But Jesus taught and lived this gospel, because he knew that condemnation belongs not to the divine Mind, God, whose nature and essence is Love, but solely to that state of thought which the Revelator so aptly defines as "the accuser."

Mrs. Eddy was the Discoverer of Christian Science because of her deep desire to understand God, that she might bring relief to suffering humanity. She saw mankind burdened with grievous difficulties, out of which there seemed no way of escape; condemned to disease and misery, wherefrom the hand of God appeared either unable or unwilling to deliver.

And then, after many searchings, the way of salvation was revealed to her. On page 113 of "The First Church of Christ, Scientist, and Miscellany" she writes: "St. Paul was a follower but not an immediate disciple of our Lord, and Paul declares the truth of the complete system of Christian Science in these brief sentences: 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'"

The Science of Christianity, as discovered by Mrs. Eddy, is the law

of the Spirit of life which Jesus brought into operation, healing and redeeming those who came to him, and today freeing men from every phase of evil through the recognition of its unreality and powerlessness. For Christian Science teaches, as did Jesus, that there is only one way to win salvation for ourselves or for others, and that is through Love; while the way of condemnation leads always towards hatred and fear.

It is because men have failed to understand the power and purpose of divine Love to deliver, and their own rightful heritage as sons of God, that the way of condemnation has been accepted, rather than the way of salvation and compassion. Prejudice, tyranny, ill temper, sometimes careless and ignorant, sometimes deliberate, have only too frequently produced tragic results in the state, the home, or the office. They have aroused other evils—rebellion, resentment, or that arch disturber, self-condemnation. And how often, forgetting the words of Jesus, "Call no man your father upon the earth: for one is your Father, which is in heaven," have men vainly fought or despairingly submitted to so-called hereditary evils, whether physical or temperamental, believing that for them there was no remedy, no way of escape.

The weapons of condemnation have seldom if ever served to bring about reformation; in fact, they are more often responsible for bitterness, terror, and the hardening of self-justification; whereas the assurance, "Neither do I condemn thee," casting down the accuser, at the same time lifts up the Christ.

With great compassion and wisdom, our Leader has shown us the method to be adopted by those who would learn how to differentiate be-

tween the true and the false, how to avoid either condonation of the evil or condemnation of the individual.

On page 86 of "Retrospection and Introspection" Mrs. Eddy writes: "Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken 'stranger that is within thy gates.'" While its vileness is not to be ignored or its poverty-stricken nature forgotten, let us note also that it is spoken of as a stranger, one who, though claiming to be us, quite evidently does not belong to us. Despite this stranger's vileness and poverty-stricken nature, let us observe that he is to be treated with neither contempt nor indignation. The dust is to be wiped from his feet "and the tears from his eyes." And for what purpose? "That you may behold the real man, the fellow-saint of a holy household." Salvation instead of condemnation!

We must learn in our study of Christian Science the importance of doing this work lovingly for ourselves. We must learn also the importance of doing it no less lovingly for others, wherever we may be. This is fulfillment not only of "the law of the Spirit of life" as Paul saw it, but of the Golden Rule as demanded by Jesus.

Through the discovery by Mary Baker Eddy of the divine Principle which heals and saves, it has been made abundantly clear to us how we may escape condemnation by walking "not after the flesh, but after the Spirit." The "last enemy" or accuser was destroyed by Jesus, because of "the Spirit of life" which he triumphantly demonstrated in his progressive overcoming of evil, and onwards to his resurrection and final ascension. To recognize that personal condemnation brings nothing but discord as long as it is believed in,

and does nothing once it has been disarmed by Truth, is to rob it of any power. Thus we are delivered even from the desire to indulge in condemnation, or from the fear that we must suffer under it.

To mete out to his fellow men thoughts of salvation rather than of condemnation, to be alert lest through personal sense he be en-

snared into self-condemnation, thus mistaking the stranger within his gates for the man he really is—this is the continual demand upon the Christian Scientist. In this way will the accuser renewedly be cast down. Then will be heard the divine assurance, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

"TIME NO LONGER"

NATALIE G. FORCE

THERE is no past, no future. The true spiritual man lives now in eternal at-one-ment with divine Life, Truth, and Love. God is his Father-Mother; the divine nature is his only inheritance; his only status is immortal being, and he is heir of the heavenly kingdom. Since God, good, is the Principle of the universe, nothing evil ever has entered or ever can enter man's experience. Since there is but one Mind, the deceptive suggestions of mortal sense cannot becloud man's consciousness of spiritual harmony.

Most regrets are linked to the past; and most fears center on the future. To live now in the consciousness of the one Mind is to know only that which God knows, and to experience the unfoldment of His all-wise, all-loving purpose; it is to be aligned with omnipotence. To live now in the knowledge of man's true selfhood heals false mortal inheritances, forestalls or annuls the effects of advancing age, and blots out the memory of forsaken errors. It brings the consciousness of dominion and completeness, and confidence in an unfailing and inexhaustible supply of health, substance, and life. Every realization of the truth about God and man lifts thought above the

limitations of mortal belief to a glimpse of the new heaven and earth, foreseen by John, where "there should be time no longer." It brings into human experience some measure of the good that is without beginning and without end.

Since good is actually present now, evil's claim to tenacity is but one of the aspects of a lie. An age-old belief can be discarded as promptly as can an erroneous suggestion presenting itself as new, for time never added one iota of reality to that which never was. There is spiritual truth present to destroy error in all its manifestations, and from the very moment the truth about any situation is recognized, the opposing material belief diminishes, until it no longer seems to be.

Ignorance of God, self-will, and superstition delay acceptance of right ideas and hold mankind in bondage to illusory beliefs. This is illustrated on the human plane by the frequent opposition to advancing knowledge and progress. Whenever a new discovery or invention has been accepted, some phase of limitation has been broken down. It is the clinging of mortals to age-old beliefs, rather than the inherent tenacity of these, which prevents the

instantaneous acceptance and demonstration of revealed Truth.

The only good to be gained from reviewing the past is that one may apply the lessons of its failures, as well as of its triumphs, to the problems of today. How healing it is to realize that self-will has always failed to accomplish its vaunted purpose! How sustaining it is to remember the evidences of God's supporting care when we have confidently and unreservedly turned to Him! When the children of Israel, aroused by Joshua from the superstitious worship of heathen idols, recalled the proofs of God's abundant provision and His protection against their enemies, they said, "The Lord our God will we serve, and his voice will we obey." If, like the children of Israel, we are allured, confused, or disheartened by the arguments of material sense, it may be that we are insufficiently grateful for past good. Every demonstration of the power of Truth over error is established, and when this is recognized it supports our efforts.

Christian Science makes no impossible demands upon its followers. Working out one's salvation in accordance with its teachings is a gradual process. Thinking in terms of absolute Truth enables one to apply the knowledge he has gained to each problem that presents itself. As he lives scientifically in the present moment, enough light is always furnished him to see and do what Mrs. Eddy in "Miscellaneous Writings" (p. 288) has called "nearest right under the circumstances;" and he gains confidence in the thought that he is moving ever onward to higher demonstrations, in spite of outward evidences of failure. In the midst of a conflict with error, one may not always be able to see the significance of individual circum-

stances, but in looking back upon any problem which has been solved in faithful obedience to Truth, one can always realize that all things, however trivial or harassing they may have seemed, have led to bringing out more clearly the fulfillment of God's plan of perfection.

Much of the dullness and drabness of mortal existence originates in the belief that happiness is either buried in the past or else that one must look for its realization to some changed future condition. To those who have accepted one or other of these beliefs, God has seemed either non-existent or as having no connection with their past or present being. Christian Science, in revealing God as Principle, establishes the assurance of the permanence of good and its present availability to mankind. It provides proof that joy is a spiritual quality, untouched by changing circumstances and passing time. It enables us to prove that despite material testimony, good is eternally here.

He who maintains the true idea of eternity is never burdened by the thought of either too much or too little time. Paradoxically speaking, to make the best use of time one must see its nothingness. Each moment lived in the consciousness of the eternal now is full and complete, and brings sufficiency for the present need. There is always opportunity for right activity, but when we indulge a false sense of responsibility, magnify unimportant details, or allow self-will, fear, and worry to hold sway, these errors hide the fact that "now are we the sons of God."

We hear today of many plans for protecting the future. Most people adopt them because of the assumption of the likelihood or inevitability of sickness, accident, or the disability of old age. A most helpful thing to

know is that what human sense calls the future is in reality the continuing unfoldment of today's thinking. We can ensure the continuity of good in our experience only as we cherish it in thought and refuse to admit aggressive mental suggestions that would rob us of the consciousness of man's eternally perfect being, and of Love's inexhaustible provision. As we hold to the true concept of God and man, and realize God's guidance in human affairs, we are led to the right means for the provision of future needs. Perhaps our demonstration will be some saving plan, or a continued earning capacity. Or it may be that past good deeds or faithful services will return to bless us. We cannot plan the method of God's provision, but we can and must stand fast in the conviction of the wisdom of His purpose. When assailed by the suggestions of doubt and fear, we should reaffirm our confidence in His unchangeable goodness.

To live scientifically in the present, therefore, does not involve a shiftless, irresponsible attitude toward the affairs of daily living; but it makes the highest demands on the use of each moment as we gain the enlightenment of spiritual understanding and apply it in all we do. Far from enduring the inertia of aimless, planless existence, this understanding silences the claim of mental and physical laziness, leads to the spontaneity of right thinking and fruitful activity, heals friction and conflict, and eliminates the petty distractions with which mortal mind opposes the exalted purpose. As glimpses of eternity are brought within the range of human vision, the nothingness of all that would belittle omnipotence is recognized, and evidences of God's care are experienced. In every human trial or triumph we can always be sure that "now is the accepted time; . . . now is the day of salvation."

GIFTS OF GOD

LUCY GWENDOLINE LAMB

THERE are things that the senses cannot hear,
That come singing into thought,
The beautiful, perfect chords of good,
That the hearing ear has caught.

And grand and true are the things unseen
That the seeing eye beholds,
When its eager gaze is turned upon
The vision that Love unfolds.

With joy we dwell in the secret place,
The home of our heart's desire,
Where we walk with Him, and talk with Him,
And are cleansed by Love's pure fire.

Oh, who would exchange the gifts of God
For the things that mortals prize,
Or compare with the worldly treasure of gold
What is seen with the seeing eyes?

JUSTICE

WILLIAM COLWELL BARTLETT

HUMANITY in general loves fair play. Instinctively it resists and rebels at that which savors of unfairness, injustice, or oppression. This tendency towards goodness in human consciousness is based upon and impelled by the Christly quality of justice. Mrs. Eddy points out the metaphysical scope of this quality in her statement (*Science and Health with Key to the Scriptures*, p. 391), "Justice is the moral signification of law." Continuing, she uncovers the false claims of its seeming opposite thus: "Injustice declares the absence of law."

One may with profit view and consider the healing work of Christian Science from the standpoint of justice versus the false claims of injustice. Particularly is this true because of the inseparability of spiritual law—through which healing is accomplished—and justice, as defined by our Leader.

Law in its highest sense is God's will. His creative mandate is orderly, lawful, imperative, irresistible. Any so-called law, unjust in result, is not from God and is no part of His creating. "The absence of law" is not a fact or condition, but is always illusion. Illusions, regardless of their seeming character, are subject to replacement by the positive spiritual qualities which accompany true law and signify justice.

The process of healing in Christian Science, then, may be stated in terms of the replacement of false law and injustice with the moral and spiritual conditions of God's own qualities, which the man of His creating expresses—health, holiness, adequacy, and the like.

Moreover, realization of the utter injustice of sin, sickness, lack, or any discordant condition, importantly aids in the overcoming of such a condition. Such recognition of the error enables one to resolve it into its truly negative state as merely "absence of law." The omnipresence of God brings power and ability adequate to replace the unjust ills of belief with spiritual law, which is never absent from God or His creation, including man.

Recognition of the nothingness of injustice and all that it connotes, enables one to deal radically with the error, but compassionately with the one who seems to be its victim. This clear perception rebukes mesmeric false sympathy which would bind the patient, for it includes the understanding that in the infinite realm of God's creation there is no injustice. The impossibility of any unjust situation in fact, shows that there never was, nor will there ever exist as reality, a person, place, or thing for which to be sorry. This understanding, however, does not rule out the desirable quality of compassionate patience with those who seem in difficulty or need. Rather does it scientifically annul the mistaken, false sense of kindness, which, believing others' burdens to be real, only serves, in belief, to bind these burdens more firmly upon the unfortunate ones who seem to bear them.

In this clearer perception of justice, it is also apparent that resentment is always wrong. Wrath is never righteous, for the reason that, speaking absolutely, as before noted, there being no condition of injustice,

there can be no condition which really exists to provoke resentment or give rise to wrath. By recognizing the claim of resentment as a presentment of error, and refusing to listen to its claims, arguing frequently through self-justification, self-pity, or egotism, one can annul even the acme of injustice—one's hatred of another.

Hatred or any error can have neither power nor effect in our experience unless we accept it as real and make it our own. Harboring resentment of another's unjust ill will, however, opens wide the door of receptivity to hatred and its unholy aims, for resentment bars another's malice by making it seem real. Annulment of resentment and its many ramifications, through its replacement by confidence in and understanding of justice as a concomitant of God's all-embracing law, points to and aids in utilizing man's sure defense against all error. This sure defense is the fearlessness of utter unbelief in evil.

The overcoming of resentment enables us to forgive wrongs in the enfolding joy of loving our so-called enemies and blessing even those who curse us. Perhaps the phase of injustice which tends most readily to rouse resentment, is malice expressed in persecution. This despicable trait of carnal-mindedness would, if possible, stifle the truth through wrathful vengeance upon those whose knowledge of Truth is in advance of the persecutors'. Jesus' utter lack of resentment is clearly shown in his healing of the servant of the high priest, after one of his disciples had cut off the servant's ear. In this healing, the Master rebuked the resentment of his follower, declaring that "all they that take the sword shall perish with the sword."

Referring to persecution vented upon those seeking to practice Jesus' teachings, our Leader gives this loving counsel (The First Church of Christ, Scientist, and Miscellany, p. 191): "Be patient towards persecution. Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out." Knowledge of the powerlessness of injustice gives one dominion over its secondary conditions of persecution, tyranny, and fear, replacing these seeming effects with love.

The teachings of our Master, reiterated in our Leader's writings, show that the important thing is always that we ourselves be just in thought and deed. The Golden Rule, in its benediction of returning the fruits of love for those of hate, epitomizes this. Furthermore, the ability to be just of itself includes the recognition and understanding of justice as a real, hence a divine quality.

More important than merely dealing to our brother full measure of justice according to human standards and law (although this is important) is the spiritual thinking which refuses to bear false witness against others by entertaining false beliefs about them. A consciousness thus imbued with divine justice, in its estimate and thinking of others, can injure no one, for it takes all humanity into the kingdom of God. Such a consciousness is immunized from attacks of injustice and its allied beliefs, through refusal to concede the existence of unjust mortals or unjust conditions, in actual, spiritual fact. This spiritual-mindedness alone is able to attain obedience to

Paul's wise injunction, "Be ye transformed by the renewing of your mind."

Moreover, the attainment of this purified consciousness—this spiritually just sense—brings, and is, its own reward, for "with what measure ye mete, it shall be measured to you

again." The selflessness which motivates and is a necessary step towards this right thinking is summarized by Mrs. Eddy in a few words thus (*ibid.*, p. 160): "It is of less importance that we receive from mankind justice, than that we deserve it."

RIGHT OPPORTUNITY

GERTRUDE DEANE HOUK

THERE are perhaps few subjects that claim more of the average individual's attention than that of right opportunity. Many theories and wide discussion have not, however, evolved a system that has made desirable progress universally available to mankind. Why does this continue to be the experience of men, since advancement seems to be essential to satisfactory human living? Is not the answer to the question to be found in the fact that mortals, thinking largely in terms of matter, are cognizant only of a material universe, governed by material laws, and because of this tendency are inclined to seek good only in materiality? Indeed, Shakespeare's words convey one of the commonly accepted concepts concerning opportunity:

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Such a theory leaves one at the mercy of chance and change, robs him of courage and confidence, and limits his highest endeavors at the very outset. There are promising signs in the world today that right-thinking people are reaching the conclusion that, if the inequality and uncertainty of opportunity are to be overcome, the solution must be found

by recourse to spiritual, not material means.

If we turn to the Scriptures, we find nothing which would sentence mankind to continued loss and failure because one or more outstanding opportunities have been passed by. On the contrary, the Bible is filled with assurances of God's loving care and protection in every emergency, of the willingness and ability of divine Love to meet every human need. Does not the promise, "I will restore to you the years that the locust hath eaten," indicate that there can be no lost years, no opportunity that cannot be regained?

Christian Science is teaching its students how to make the promises of the Bible practically available. It teaches that, as God is the omnipotent source of all good, this ever-present, changeless spiritual good is continually imparted to man. This great truth, understood and utilized, frees one from uncertainty and protects him from the influence of constantly fluctuating human beliefs and speculative theories. It reveals the fact that, since spiritual good is omnipresent, there can be no flood tide of opportune conditions which, if missed, would be forever out of one's reach. The high tide in a human life is assuredly reached at the point

where that life flows closest to God. To establish and maintain this unity with man's divine source means to stand forever at the point of divinely bestowed opportunities for good.

New hope, courage, and inspiration arise in the human consciousness when the profound meaning of Mrs. Eddy's words on page 19 of "Christian Healing" is grasped: "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour." The tendency to confine good to certain outlined periods is immediately corrected. The student ceases to measure success by human standards, substance by material possession, and achievement by the applause and approval of the world. Desire for material gain and ambition for place and power are subordinated to a genuine longing for spiritual understanding. The eager search for advantageous opportunities, the fear that they may pass one by, and the sense of bitter loss and disappointment should they appear to do so, no longer darken thought when one learns that true opportunity is gained only by the promotion of good in one's life.

If the individual is to claim his God-given heritage of good, selflessness, humility, and purified desire are required. He will find himself turning to God with childlike faith, confidently expectant of good. He will constantly strive to dematerialize thought, to purify motives, and to spiritualize his aspirations. Selfish aims, worldly projects, and pursuance of the fleeting and temporary shadows of materiality will, little by little, be gladly forsaken for the permanent facts of Spirit.

If the ideal presented by Christian Science seems impractical, too high for present attainment, let the individual so limiting himself carefully

consider Mrs. Eddy's statement on page 128 of "Science and Health with Key to the Scriptures": "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms." Anyone who so desires may subject this statement to the most exacting proof. If it is given a fair and honest test, there will immediately be greater freedom of thought and action. Vision will broaden, and there will be a lessening of hampering and obstructive human conditions. Tasks will be accomplished with an ease, accuracy, and confidence before unknown. One will learn to expect success in all righteous undertakings, and will find this expectation in large measure fulfilled.

The tendency of the human mind to set boundaries beyond which it declares men cannot go, and to dwell upon past mistakes as opportunities irretrievably lost, is an error which must be destroyed if one is to continue on the road of right achievement. Equally unconstructive is the mistake of looking far into the future for the good which is just at hand, but which mortals are often too blind to perceive. Today is God's eternal day. In it, here and now present, is all good for the children of divine Love. Any departure from this supreme fact robs today of its certain and joyous fruitage. If each day is lived in joyous expectation of unfolding spiritual good, that expectation will be fulfilled. But this fulfillment cannot be realized while thought hovers between the fancied losses of dream-yesterdays and the anxious anticipation of good held in a far-off potential tomorrow.

The selfless life of the revered Discoverer and Founder of Christian

A HOLY CONVENTION

MARGARET H. ANDERSON

DURING his earthly ministry Christ Jesus, in order to elucidate "the deep things of God," sometimes called his immediate disciples apart by themselves. "Come ye yourselves apart into a desert place, and rest a while."

He called Peter, James, and John to that wondrous experience on the mount of transfiguration. He appeared several times to his followers after his resurrection. On one such occasion, referred to by St. Paul in his first letter to the Corinthians, "he was seen of above five hundred brethren at once." And he spoke unto the apostles "of the things pertaining to the kingdom of God." After they had received the Holy Ghost, the disciples were endowed with a deeper, fuller spiritual understanding, which enabled them to work out their own salvation from all evil, and to help others to experience and to understand the healing power of Truth and Love. Through spiritual baptism those pioneer Christians were better equipped to carry out the behest which their great Master entrusted to them and to all his followers for the universal establishment of Christianity.

In our own time, as the Discoverer of Christian Science, or the Science of Christ, which Jesus practiced, Mrs. Eddy was divinely inspired to elucidate her discovery in "Science and Health with Key to the Scriptures," the textbook which is carrying its healing message over the globe. As the Founder of Christian Science, our Leader was divinely guided also in establishing The Mother Church and in compiling the By-Laws of the Church Manual.

These wise rules govern the activities of the Christian Science organization, and they hold a practical significance and spiritual import for members of The Mother Church and its branches.

As one of the activities of The Mother Church, the annual Association meeting of students of Christian Science who have received class instruction, as provided for in the Manual (Art. XXVI), may be regarded, not merely as an occasion for pleasant reunion with fellow students, but as a holy convention, important to the spiritual growth of teacher and pupils. Our Leader saw the need for students to organize churches and Associations "for the furtherance and unfolding of Truth" (Retrospection and Introspection, p. 50).

Mrs. Eddy also foresaw that the final revelation of Truth, in Christian Science, the Comforter promised by Christ Jesus, would spread throughout the world till "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Towards humanity's realization of that glad day our Leader's lifework was thereafter consecrated.

Christian Scientists are but humble followers of the great Way-shower. But it is the chief desire of earnest, active students to do their great part in carrying forward the healing work which he taught and practiced, to prove the nothingness of evil by destroying it, according to Christian Science, as revealed by our Leader, to make manifest the all-power and ever-presence of God, good, and thus bring the kingdom of heaven on earth. Our annual Association meetings are invaluable aids

to teachers and students towards the accomplishment of this mighty task.

Each year on the appointed day we convene in the unity of an exalted purpose, bringing to the feast of Truth prepared for us our tithes of uplifted thought, garnished with prayerful preparation and expectancy. Each year, on this sacred occasion, we may record with joy our further progress Spiritward, heavenward, our further renunciations and overcomings of self and sin, dispelling the errors of a so-called human temperament and disposition. Each year we may behold with clearer vision the perfect spiritual man, made in the divine image and likeness, inseparable from his creator. Christian Science has revealed to us the eternal presence of Christ, Truth. As we assemble, as did the disciples of old, "with one accord in one place," we may expect to receive a Pentecostal influx of spiritual enlightenment and inspiration, and to experience a foretaste of the utter bliss which is man's throughout eternity, in the heaven of divine consciousness.

The divine afflatus of those sacred hours does not depart from us when we return to our homes or our various vocations and fields of labor. Increased spiritual understanding is

made humanly practical as we become kinder, more compassionate, more unselfish, more forgiving, more teachable, thus bringing sweetness into the lives of those with whom we are associated in the daily round. This is the way of the Christ, the way which Jesus taught and demonstrated, and which has been elucidated by our Leader in Christian Science. This is the way through which we are better equipped as healers to destroy sin, sickness, and death, and to help a world distraught with fear, and torn with factions, into the realization of that happy day which is ever drawing nearer, when war with its cruel carnage will be impossible, because "on earth peace, good will toward men," will be established forever.

Assuredly, then, this annual holy convention, our Association meeting, opens up for us a wonderful vista of opportunity to usher in the millennium.

In this connection we may ponder Mrs. Eddy's inspired and inspiring words on page 323 of *Science and Health*: "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

IN HIS HAND

ETHEL M. FOUCH

FOR shelter, food, and strength I do not plead;
I know God satisfies my every need.
Within the one true source there is no lack,
And from His own no good doth He hold back.
Love's answer comes to me before I call,
While yet my lips form words, He knows it all.

Oh, Father, I have proved Thee o'er and o'er,
Just let me trust Thee ever, more and more.
Let every move be made at Thy behest,
Because in all things Thy way is the best.

TRUE CONSCIOUSNESS

WILLIAM EDWIN MC KEE

PAUL declared in his address to the Athenians on Mars Hill that "in him [God] we live, and move, and have our being." Man, in God's likeness, is therefore wholly spiritual and harmonious, since he eternally reflects God.

The Master said, "Call no man your father upon the earth: for one is your Father, which is in heaven," thereby declaring the true or spiritual origin of man. Our beloved Leader, Mary Baker Eddy, says on page 262 of "Science and Health with Key to the Scriptures," "The foundation of mortal discord is a false sense of man's origin." And on page 325 she writes, "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated."

Enoch, Elijah, Daniel, and the three Hebrew youths, Jesus and some of his disciples grasped the great truth that life is spiritual and eternal, and demonstrated it in their own experiences here on earth. It is recorded that Enoch walked with God and was translated. He merited the record that he pleased God. Elijah raised the dead, and performed many other miracles which were supremely natural, and was translated. Daniel, unswerving in his loyalty and obedience to God, was safe in the lions' den; and the Hebrew children who refused to bow down and worship the golden image, but were faithful in their worship of the one God, went through the fiery furnace unharmed, thus proving that they lived, moved, and had their being in Mind.

Jesus proved in his human experience that crucifixion could not de-

stroy his life, as all had believed it would before his triumph. He was seen by upwards of five hundred at one time after his resurrection. He indeed lived, moved, and had his being in God, and recognized his true self as God's reflection. He exercised his God-given power and dominion, thus proving God to be the only Life. He entertained no false sense as to his origin.

James, Peter, and John accompanied Jesus to the mount of transfiguration, and when they were awake they beheld his glory and his raiment "white and glistening." They also beheld Moses and Elias, who stood with him, talked with him about his decease or exodus, which he should accomplish at Jerusalem, and heard the voice from heaven saying, "This is my beloved Son: hear him." This vision of eternal life and the unreality of death assured Jesus of his ability to go through the experience called death, to prove to all men in all ages the nothingness of death, and that it should be overcome, not submitted to.

Life is eternal. This great truth, revealed in the Bible, has again been given to the world through Christian Science, which teaches that God is forever reflected by His countless ideas. His ideas forever live, move, and have their being in eternal Life. In this reflection of Life there is no disease, no sin, no death, no inharmoniousness of any kind. On the contrary, Love being reflected in love, Life being reflected in life, Mind being expressed in intelligence, man, God's image and likeness, expresses the dominion given him, lives and moves

in real being, and is superior to sin, disease, and death.

Referring to the Master's raising of Lazarus, our Leader says (*Science and Health*, p. 75), "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." This indeed points to the divine Principle underlying all the healings of Jesus, the disciples, the prophets, the apostles, our beloved Leader, and now in these days of Christian Scientists. The Master did not stand on a "plane of belief," but on the plane of spiritual understanding—the plane of true consciousness. He understood man, man described in the first chapter of Genesis, as made in God's image and likeness and reflecting God's dominion. Jesus knew and exemplified the perfect man, whom God loved and blessed, and with whom he was and always has been satisfied.

The Master, in healing instantaneously the man blind from his birth, the man who had had an infirmity for thirty-eight years, the woman who had been bowed together for eighteen years, the woman who had an issue of blood for twelve years, and many others, knew that they did not live or die in a material body. He knew that in reality disease had never existed. If there had been at any time during the thirty-eight years one iota of reality in the lameness of the man at the pool of Bethesda, the lameness could not have instantly disappeared when Jesus spoke the truth and commanded him to rise and walk.

If there had ever been one scintilla of reality in the belief that had bound the woman for eighteen years, it could not have instantly vanished, as darkness before the light disap-

pears, when Jesus said, "Thou art loosed from thine infirmity."

Had Jesus admitted for one instant that in reality the man whom all the community believed to have been born blind, lived in a material body, or had a material origin, he would have stood on "the same plane of belief" as the parents and neighbors who believed the man was blind, and he could not have healed him. Had there been any reality in that condition, it could not have instantly disappeared into nothingness when the word of Truth was spoken.

With these healings which Jesus performed clearly in thought, we can glimpse his loving attitude when he was called to heal Jairus' daughter, and, going to her bedside, refused to stand on "the same plane of belief" as those who derided him. He refused to admit the material sense testimony, but entertained only the evidence of true consciousness, which he knew had never been lost, and bade the maid arise. How often he commanded those he healed to arise!

We must follow Jesus' example, and put into practice his admonitions, as our Leader did in her great work. We must recognize and acknowledge man's spiritual identity, and be about our Father's business. We should always be as ready to accept the truth as was the man from Capernaum, who besought Jesus to come down and heal his son. Jesus said to him, "Go thy way; thy son liveth." The record shows that the man believed what Jesus said, and upon returning home found his son had been healed that selfsame hour. We must rise above the "plane of belief" on which sin, disease, and death are regarded as real, and as something to be feared, to the true consciousness of being exemplified by the Master during all his earthly

career. We must recognize all true selfhood as living, moving, and having its being in Him. In short, we must have the vision of St. John when he wrote the immortal words, "Now are we the sons of God."

By correcting false material sense with the truth of being, as our Master

did, and as Christian Science is teaching us to do—letting that Mind be in us, which was in Christ Jesus—we ascend in the scale of being or true consciousness, and are thus enabled to destroy the discords of sin, disease, and death which appear on the "plane of belief."

GOD AND MAN ETERNALLY COEXISTENT

ROSE L. KEMPTHORNE

"IMMORTAL man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind" (Science and Health with Key to the Scriptures, p. 336). The foregoing is one of the many statements in the published writings of Mary Baker Eddy which affirm that man, the image, reflection, or idea of God, forever coexists with and expresses God, his divine source or Principle. As we individually affirm and contemplate this divine fact, and look out more and more consistently from this point of view, we shall become proportionately less conscious of erroneous beliefs and human limitations with their resultant woes. If we seem at present to express little of the presence, power, and dominion of good, it is because we have not maintained in our thinking the divine reality which we have at times glimpsed.

Much of what comprises human experience would tempt us to desert the spiritual standpoint and look out from personal sense, think and talk about mortal mind phenomena—the very opposite of that which is spiritually and scientifically true. Indeed, without the convincing example of our Way-shower, Christ Jesus, we might believe that it is humanly impossible to maintain to any appre-

ciable degree the spiritual point of view, gained by the recognition of man's coexistence with and reflection of his Maker. Mortal mind whispers that, even if possible, it would be impracticable and of no substantial benefit.

The Master's whole career was a fruitful demonstration of his ability, and therefore ours, to maintain these truths in his consciousness and express them humanly. He said, referring to the Christ, "I and my Father are one," and, "Before Abraham was, I am." He knew that the Christ, the spiritual idea of God, in other words, his true individuality, had always existed with and reflected the Father. His unequaled success in demonstrating the presence and power of God in the healing of all manner of disease and the overcoming of sin and death proved that he consistently maintained this spiritual point of view. Mrs. Eddy says of him in "Miscellaneous Writings" (p. 189), "The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man,—made him mighty." Jesus understood pre-existence to be man's eternal coexistence with God, his divine Principle.

We who would demonstrate spiritual might as did the Master must be characterized by his meekness,

and this is accomplished through daily and hourly following his example of self-immolation, progressively repudiating and overcoming the materialism of personal selfhood. Because of his spirituality, his freedom from materiality and selfishness, he rejoiced to bring to his fellow men health in the place of disease, sight in the place of blindness, hearing in the place of deafness, and in several instances, life in the place of death. He knew the unchanging attributes of God, which the real man forever expresses by reason of his oneness with and inseparability from his divine source. Jesus' healings were perfect and instantaneous because he maintained this spiritual fact, felt the divine power incident thereto, and refused to come down to the level of human belief and argue with error. How often we are tempted to parley with error on its own ground, analyze it as though it were a reality, temporize with it as though we had to do so! Thus do we delay healing. We need to keep clearly above error and see it as nothing, if we would overcome its false claim of somethingness. Because Nehemiah, in rebuilding the walls of Jerusalem, steadfastly refused to desert the spiritual standpoint, the divine source of action and power of accomplishment, he fulfilled his sacred trust. Mortal mind tempted him in the guise of enemy and friend, through ridicule, fear, and human reason, but he saw through each one of error's tricks and maintained his position, saying, "I am doing a great work, so that I cannot come down."

A realization of man's unity with God, good, is fundamental to the scientific overcoming of any phase of error and limitation, and is absolutely essential to spiritual growth. The oneness of God and man, Prin-

ciple and idea, Soul and body, is eternal, and is never interfered with by the illusion of material origin or mortal existence. The latter must be seen as a lie and not the truth of man's being. The belief that man is the product of human birth, heredity, material development, cumulative mortal experience, that he is subject to maturity and decline, eventuating in death, is baseless and should be faithfully denied. The image and likeness of God, Spirit, was never born of matter, is not existing in it, and cannot die out of it. Man co-exists "from everlasting to everlasting" with Life, God. Through an understanding of this absolute truth, together with the acknowledgment that so-called mortal existence is but a myth—the "mist from the earth" referred to in Genesis—we can meet and master, as did our Way-shower, all the false claims and ills of the flesh. To be conscious of our unity with God, good, means to be consciously at one with and expressive of the characteristics of infinite Spirit, eternal Life, invincible Truth, divine Love. Health, wholeness, purity, harmony, joy, strength, dominion, freedom, love, unselfishness, usefulness, sinless bliss, continuity, and so forth, are eternal attributes of Life, God. Man is not dependent upon matter or material conditions. He is at one with the illimitable source of good, for he coexists with Life. Indeed man, the son, is the Father's unfailing means of expressing His infinite divine selfhood. "Ye are my witnesses, saith the Lord."

Man coexists with Love, divine Principle, which knows no fear. Fear is always due to the mistaken belief that man's being is material and physical, rather than spiritually mental. Fear is based upon the general erroneous assumption of material

body and mortal mind, an existence "conceived in sin and brought forth in iniquity." The remedy for fear and its unhappy consequences lies in understanding that the real man is God's idea, incorporeal and spiritual, that he includes not material organs and parts, but spiritual, perfect ideas, indestructible and eternal. God's man coexists with Spirit; which means that he does not coexist with, exist in, or become conscious of matter and its illusory conditions. The realization of man's oneness with his divine source includes the recognition of his perfection as a child of God. The knowing of and persistent holding to these absolute facts is practical, for it results in healing—a fading out of the evil beliefs of mortals objectified as sin, sickness, limitation, and death. It is scientific, for our Leader writes (*The First Church of Christ, Scientist, and Miscellany*, p. 242), "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration."

Man coexists with Mind, eternal Truth. Many bemoan a lack of education or what they believe to be limited opportunity for some development which they think is necessary for satisfying and useful human experience. And yet this lack cannot prevent one's progress or usefulness. The clear and continuous knowing of man's coexistence with and reflection of the one infinite Mind, is more truly liberating from the darkness of ignorance and error than could be the most intensive academic training, without spiritual illumination. There are undoubtedly many Christian Scientists who have to some extent proved this to be true. Educational advantage is not to be underrated. Yet it should be seen that the belief

that one is restricted in spiritual attainment and useful accomplishment owing to the lack of it is to be overcome, for such belief ignores the fact of the omniscience, omnipresence, and omnipotence of divine Mind, God. Truth itself being the one Teacher, the human heart needs to listen and obey in order to become truly educated. Personal egotism ever listens to its own thoughts, alternately boasts and begs, denying the glorious fact that man is actually now and always the complete and perfect representation of infinite Mind, eternal Truth. The oft-repeated, "I don't know what to think, to say, to do," should be quickly corrected with a recognition of the omnipresence of Mind and its uninterrupted manifestation. While uncovering the limitations of corporeal personality and mere human intellectuality, true humility gratefully acknowledges man's resourcefulness and ability to think and act intelligently as the expression of Mind, or Truth.

Man coexists with Soul and reflects unflinching joy and spiritual bliss. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," said Jesus, the most maligned and mistreated of men. Should one feel unhappy, self-pitying, unloved, or unloving, this is sure evidence that one is thinking and feeling from the standpoint of personal sense, not of Soul. A changed point of view is more necessary than changed material conditions. Indeed, it may be all that is needed for the establishment of harmony and happiness. When the personal, egotistical sense of self is silenced, and the individual humbly and gratefully acknowledges his indissoluble spiritual unity with Love divine, he will feel both loved

and loving, happy and satisfied, knowing full well that the law of Love is ever operating, and is applicable in human adjustment, wherever needful.

This theme of the coexistence and coeternality of God and man, which our Leader stresses throughout her writings, is infinite in implication and practical application, and no problem is beyond solution, when viewed in the light of this eternal fact. Christian Science teaches us

how to find our true selfhood and so lose the false claim of mortality. Our Leader writes (*Miscellaneous Writings*, p. 47): "Science reverses the evidence of material sense with the spiritual sense that God, Spirit, is the only substance; and that man, His image and likeness, is spiritual, not material. This great Truth does not destroy but substantiates man's identity,—together with his immortality and preexistence, or his spiritual coexistence with his Maker."

DISPLACING DISCORDS

IVA B. LINEBARGER

IT is the prerogative of Truth to destroy all sense of mortality and materiality. This, however, is not the first effect of Truth realized; it is not the first manifestation of its divine influence in human affairs. The first effect is a restoration of human existence to a sense of normalcy—to its highest concept of harmony.

Such a result may seem anomalous to the neophyte in Christian Science who is beginning to learn that because God is infinite Spirit and man God's perfect likeness, there is in reality no place or opportunity for either materiality or mortality, whether discordant or apparently harmonious. And he may ask why he cannot at once exclude all sense of the human or material and demonstrate his true spiritual existence.

In replying to this query let us ask: Did you ever listen to a musician teaching a beginner the rules of music? Did you expect that this pupil would immediately grasp the full scope of music and exhibit the technique and ability of a master musician? No. Neither can one grasp at once the full Science of

Christianity, and demonstrate the complete harmony it includes. This may be accomplished little by little, in the same way the musician claims the knowledge that enables him to replace each discordant note with one of harmony. In "Science and Health with Key to the Scriptures" (p. 213) Mrs. Eddy writes, "Mental melodies and strains of sweetest music supersede conscious sound." So, as we learn to displace the discords of human existence by the demonstration of the divine Science of being, we shall finally reach the understanding of the perfect state of spiritual man and the universe, without the material accompaniment of mortality and materiality. In the experience of the ascension, our great Master had grasped and lived the spiritual so completely as to lose the consciousness of mortality.

Students of Christian Science are sometimes hindered in their progress toward this final state of mastery over mortality, with its pleasures and discords, because, though they devote much time to the study of this Science, they do not practice it sufficiently. We cannot progress without

learning the letter of Science; neither can we imbibe its spirit without demonstrating what we learn of the scientific facts of creation. That "practice makes perfect" is therefore as true in the study of Christian Science as in any other study. Henry Drummond succinctly emphasizes the essentiality of practice in any attainment, in his book entitled "The Greatest Thing in the World," when he says: "What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice."

But where are we to practice the truths of Christian Science, which we have learned through the study of its letter? Many are tempted to believe that they could practice or demonstrate the truth of their real being if they could but get away by themselves; if the persons around them were different; if their environment were changed, or if they had more time. But we know that the truth can produce harmony for us right where we are and in the time at our disposal. It is our business to demonstrate harmony just where our duty places us. So, as Drummond continues: "Do not quarrel . . . with your lot in life. . . . Do not resent temptation; . . . that is your practice. . . . Keep in the midst of life. Do not isolate yourself. Be among men. . . . That chiefly is where men are to learn love." Yes, that is our field for practice.

While our activities may be such as to provide little opportunity for study, we shall learn that what we gain and practice of Christian Science is worth more to our progress than hours spent in any study which we fail to apply. For thoroughly to understand Christian Science we

must demonstrate it. For instance, we may have learned that God is Love, and that man is His reflection or expression. But truly to understand and experience the harmony of this spiritual fact we must demonstrate it by loving, and continuing to love through every experience of human existence—yes, even through its worst injustices. Here is our opportunity for practice. Did not our Master say, "Love your enemies, bless them that curse you, do good to them that hate you"? Where? In seclusion and in theory? No, in daily contact with our fellow men. And why? That we may demonstrate that we are "children of [our] Father which is in heaven," who is of "purer eyes than to behold evil."

Is there a sense of sickness, lack, or sorrow? Sing hymns of praise to God; of gratitude for His infinite goodness! Share with those about you—who may need its salvation even more than you do—by silently giving them the example of your confidence in God's ever-available power and loving care of man! Thus may the harmony of His presence be realized and demonstrated and the discords of sense corrected. There is no human discord that cannot be corrected by the spiritual fact—by the demonstration of the truth of being.

The experience of one student may prove helpful. A beginner in Christian Science, she was spending hours daily in its study, while laboring under a great sense of physical weakness and inability to perform her household tasks. Also, she had long had to cope with what seemed to her an unjust imposition that greatly taxed both her time and her strength—that of caring for guests. One day when she seemed particularly in need of relief, the company again

descended, and it was with much self-pity and considerable resentment that she set about the task of preparing for dinner and their overnight entertainment. After spending a sleepless night, mitigated somewhat by the thought that they would leave early and that then she could again resume her study, she wearily arose, only to find one of her visitors too ill to venture out on her return trip, although she was attempting to get ready to do so. Self-pity and resentment at first argued with the student that this guest could surely feel no worse than she did. And then angels of Truth and Love reminded her that she knew the truth of being, while her guest did not, and that it was therefore her duty to rely upon God for her strength and support, and to protect the one who had not yet learned of man's relationship to Him. She then insisted that the guest remain, assuring her that she would make her as comfortable as possible. A few hours later, while preparing the lunch, this student realized a complete restoration of strength, and such an unfoldment of man as Love's expression came to her that it transformed her whole concept of those about her and has remained with her through the ensuing years. Is it not evident that her need, in correcting the discords, was not only for more study of God as Love and man as His reflection, but for the practice thereof?

Speaking of the harmony and discords we daily seem to experience, Mrs. Eddy states (*ibid.*, p. 213), "Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine." Does not this imply that in every human experience we can demonstrate harmony under the influence

of divine thought? Such has been the experience of those who have turned to Christian Science for help in their human troubles. The sick have been restored to health, the limited to plenty, the sorrowing to peace and contentment, and the sinning to happiness in doing good.

A temptation may arise, however, which needs our watchful consideration. It sometimes tempts the student of music. It is to be satisfied with less than complete attainment. The musician who stops with mediocre accomplishment will never arrive at the harmonies of a Beethoven or Mozart. And he who is satisfied with merely making human conditions harmonious has missed the true import of Christian Science. Mrs. Eddy writes (*ibid.*, p. 150): "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." Nothing less than demonstrating the allness of Spirit, which proves the unreality of even the best sense of mortal existence, is the true goal of Christian Science. And while we may be grateful—and should be—for the harmony in human affairs produced by our present understanding, we must not be lulled to sleep by ease in matter, and cease our efforts to progress beyond all sense of matter and mortality.

The world about us is demanding that we practice the truth which has been revealed to us, and it is our obligation as well as our privilege to do so. Though it may seem as if we were captives to mortality, and in

unpleasant or difficult surroundings, let us not feel, as did the children of Israel in Babylonian captivity, when they hung their harps upon the willows and wept when they remembered Zion, that our harmony and joy are left in the past, that they might possibly be regained in the future, but cannot be experienced here and now. Since the world, our

families, our communities, and nations require of us proof of our faith in Truth, let us say that we can "sing the Lord's song in a strange land;" for if we are at one with God we can always hear and express the primal strains of harmonious being—that harmony which was expressed "when the morning stars sang together, and all the sons of God shouted for joy."

THE TRUE CREATION

VERA L. CONNOLLY

IN a day when natural science is seemingly pre-eminent, when what Mrs. Eddy termed the "speculative theories" of creation are being taught in the colleges, voiced from the lecture platform, flashed at us through so-called "educational movies," and even forced upon us at dinner tables and friends' firesides as the truth—Christian Scientists appreciate gratefully, as never before, the clarity of Mary Baker Eddy, and the completeness of her spiritual revelation regarding the unreality of matter.

Consider, for instance, the atomic theory as to the origin of the world and material man. Vast tomes have been written on the so-called atom: supposedly a microscopic bit, too small to be seen by the naked eye. It was presumably the old Roman, Lucretius, who started it all. In his poem, "On the Nature of Things," he asserted that all things in the world were made of hard, uncuttable atoms. It was his theory that these scattered particles originally were blowing vaguely through space until, due to some mysterious cause, they chanced to fly in one direction; and thus the world and all in it were created. A dust storm began it all!

The atomic theory is still held true

by most matter-scientists. Only it is asserted now that the atom, instead of being a hard, uncuttable ball, is a tiny container of bits of electricity. It is claimed that every human being is made up of billions of these atoms, and the universe of many billions more. Not one of these atoms is ever still. All—we are solemnly assured—are dancing madly. Today, therefore, according to the matter-scientists, the entire material universe is based on electricity.

Mrs. Eddy, valiantly exploring the way for us, overlooked not a single false material theory in her denial of error and her restatement of Truth. Studied earnestly, "Science and Health with Key to the Scriptures" reveals a gallant, tireless investigation of false world-beliefs, and a powerful, conclusive, God-inspired refutation of each one of them, which put us forever in her debt. By uncovering and denying false material theories, she has not only warned us all; she has pointed the way.

She tells us, in "Miscellaneous Writings" (p. 190): "Atomic action is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter: it is infinite

Spirit, Truth, Life, defiant of error or matter. Divine Science demonstrates Mind as dispelling a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love."

In all the thick volumes on the origin and descent of man crowding our public library shelves today, there is not one spiritual fact about the real man: man in God's likeness, the only man there ever was or ever will be. Hear what Mrs. Eddy, surveying it all compassionately, has to say of the sum total of the findings of natural science regarding the origin of the universe and man (Science and Health, p. 450): "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief? Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?" Is it not impressive that years ago, long before laboratories, schools, and press began aggressively to urge the false theory that electricity is the basis of the universe and man, Mrs. Eddy perceived the dangerous proportions this theory might attain if left alone, and began immediately to deny it and show us how to deny it?

Mary Baker Eddy's spiritual insight never faltered. The lens of her spiritual vision never became clouded. Intellectuality did not sway her. Dearly, even, as she loved nature's more beautiful aspects—tree, flower, bird, smiling lake, singing

brook—she gently, firmly warned us that, even at their very loveliest, these are erroneous and unreal, since God, Spirit, is All.

It is obvious throughout her writings that our Leader loved the glorious sweep of the starry heavens—as who does not? One exquisite, poetic passage after another testifies to her interest in the night skies; her frequent, thoughtful scrutiny of them; and her consequent metaphysical interpretation of their true significance as viewed in the light of Christian Science, not material science. Beautiful as the spectacle was to her human eyes, she beheld it as merely another manifestation of mortal mind's false thinking. Deep student, deep scholar that she was, she knew what cruel human theories, so-called scientific laws and frightening prophecies lay behind it all. And so, turning her gaze away from its outward, transitory loveliness, she gave us the profound statement (*ibid.*, p. 209): "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal."

There is only one real system, God's, of which He is the center and the circumference. In God's universe all things circle harmoniously around Him. There can be, therefore, no colliding now or ever, no heat destruction, no electric attraction or repulsion, no error, no least variation from eternal harmony.

It must not be supposed, however,

that Mary Baker Eddy ever regarded contemptuously the unselfish, sincere seeker after Truth, or the honest matter-scientist investigating the fields of material science in the hope of benefiting mankind. Mrs. Eddy was too compassionate a thinker not to sympathize with the noble ideals of these selfless pioneers. Her quarrel was always with the erroneous theory. She referred respectfully to the aims and efforts of some of the great astronomers, who, with their limited instruments, and despite public superstition, endeavored to chart the starry heavens for us as they really appeared to an honest searcher, thus exploding the childish theories and pagan myths which, for centuries, had enveloped the heavenly

bodies in unhealthy mystery and symbolism. She made touching reference, in particular, to the persecuted Galileo (see *Miscellaneous Writings*, p. 99, and *The People's Idea of God*, p. 13). However, our Leader never allowed this deep compassion, this sympathy with all who honestly desired to benefit the race, to blur her clear perception of the erroneous nature of their conclusions.

All matter is unreal, Christian Science affirms. All material theories are erroneous. There are not two universes, one divine, the other material. There is only one—the spiritual universe of ideas—emanating, without mar or jar or conflict or peril or interruption, through all eternity, from God, Mind, their only source.

SPONTANEOUS LOVE

LOIS NESMITH TAYLOR

HE cares not that his song be heard,
He sings for joy, that little bird
Whose heart is full of happiness.

Early as the sun's first ray,
Before he breaks his fast, his lay
Rings out and proves his trust in God.

Help me to sing my little song,
Unmindful, as I go along,
How well received 'twill be.

With open lips and kindly heart,
Help me to lovingly impart
What I have learned of Thee.

Teach me to share my all of good,
To live my sense of brotherhood,
To bless my fellow men.

To prove the Father works through all
Who listen and obey the call
To live, to serve, to cheer.

To let my love reflected be,
As is my Father's love to me—
Impartial, Christlike love.

ENMITY AN ILLUSION

[Original article in German]

HERMANN GOTTSCHALK

THROUGH Christian Science we learn that our true and only being is in divine Mind, from which we spring, and from which we can never be separated. We also learn that the divine Mind can never be at odds with itself, hence can never be imperfect and inharmonious; that, consequently, everything which belongs to this Mind—the spiritual universe including man—partakes of this divine perfection. Christian Science is proving to us that the nature of real and eternal being refers only to what exists within the unity and perfection of God and His creation, and that everything which contradicts this true testimony is unreal, transitory, and illusive. From this it follows that no enmity of any sort belongs to the kingdom of God, the kingdom of reality; that enmity has no power over the real man, and no divine cause.

But how does it happen that so-called enmity plays such a part in the relations of men? Is not the divine and eternal fact of harmonious being, which encompasses man's true nature, powerful enough to prevent the uprising and working of enmity? Is there anything in man's true nature which contradicts the one divine Principle of eternal, harmonious being, and is at the mercy of another supposed power that can interfere with the omnipotence of good?

This conflict cannot exist in Truth, because the real and eternal is self-existent, indestructible, hence unassailable, and as Isaiah states, "I am the Lord: . . . and my glory will I not give to another." In the infinite universe of Spirit there is no room

for the opposition or resistance of an evil power. Eternal Spirit says, "I AM THAT I AM," and the same absoluteness holds good for His creation, from which He is never separated. At no time and in no place in infinite Spirit is there room for the belief that the world was made by a pact between the eternal Principle and its supposed opposite. This belief exists only in mortal mind, as do all other false beliefs. Here alone is the belief in enmity found.

Consequently, the word "enmity" involves something which for the real man does not exist. In working out the facts of true being, through reconciliation with God, it is important that we keep this truth before us at all times. Whatever sense evidence seems to be thrust in hostile guise before our mental gaze, which is turned to Truth, is to be rejected at the very outset as nonexistent. There is no enmity, either of a personal or of an impersonal nature! Whence could it come? God has no enemy. Neither, then, has His image and likeness. Enemies are not in God's creation, but in the illusory world of material sense, which is a kingdom divided against itself.

If mankind would free itself for a moment from the mesmerism of this seeming world of material sense, the veil would at once be lifted and the glorious picture of eternal, harmonious being would appear.

Is this supposed moment of spiritual vision of the real but a dream-picture, as mortal sense contends, in order to justify itself and its belief in the reality of enmity, with all its evil works? No, that moment is a

glimpse of our eternal state of being, which is available to us every hour through spiritual understanding, as we are ready to dismiss the deception of mortal sense.

The cry for peace speaks louder today than ever before. But is this cry the voice of true peace? Is it not, rather, the intensified echo of the fear of war, without, as yet, any indication of the means for the removal of its causes? Who dares to take the first genuine step towards the establishment of real peace, namely, renunciation of material power?

Neither fear, nor human reason or desire, can lead mankind out of the vicious circle of material concepts. Love alone has this power, Love which includes peace. He alone really lives who lives in divine Love, in divine Principle. Life comes only from Life, love from Love, truth from Truth. Only in this way can peace come to humanity. Only this peace is real peace, for "perfection underlies reality," as our enlightened Leader, Mary Baker Eddy, says on page 353 of her textbook, "Science and Health with Key to the Scriptures."

Christ Jesus summarizes his teaching in these words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Did he not thus remove the veil which separates the so-called mortal man from the true spiritual man? Did he not thus dispel the illusion that there exists anything real of a separating nature between men on earth? From the standpoint of spiritual reality we are all children of the one Father, all partaking of His nature, all like Him, all existing in the same infinite Mind. And by the might of this realization of real brotherhood we are destined to attain perfect peace. All this, Christian Science teaches us.

In *Science and Health* (p. 467) Mrs. Eddy states: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established."

WHAT OF THE SOIL?

NELL FLASH

IN his teaching Jesus drew upon incidents familiar to his listeners to elucidate everlasting truths. He used as illustrations things common, to their daily experiences and surroundings, such as the fowls of the air, the sheep of the pasture, the lilies of the field. Memorable is that occasion when Jesus, withdrawing into a ship, poured into the receptive ears of an expectant throng on the shore his words of wisdom and love.

Here it was that in simple language he related the parable of the sower

and the seed. Always it was the same seed, the same sower. The difference was in the ground on which the seed fell, for only the seed scattered on good soil yielded abundantly. How easily the workers of the soil understood his parable as taken from their own experience! How readily the disciples translated his words into their spiritual significance! It was now clear to them that the seed of Truth must be sown in a receptive consciousness. Only thus could a satisfactory harvest follow.

Today the same seed of Truth is being sown by Christian Science. Its growth is dependent upon receptive thought. We may well ask ourselves frequently: What kind of soil do I find in my consciousness? Do stones of envy or revenge forbid the growth of the seed? Do the thorns of self-righteousness or self-condemnation entangle the tender rootlets? Do the fowls of the air—rumor, criticism, suspicion—devour the seed before it propagates? Do the weeds of human concepts consume the tiny plant at its first appearing? Am I seeking Truth unreservedly, or only half-heartedly? Shall I resort to some material remedy in the event that I fail to receive help at the time or in the manner I have hoped? Am I willing to pray for an understanding heart and not merely for the fulfillment of my human needs?

Such inventory of our motives and acts, such orienting of our consciousness, is the practical and progressive step to be taken in Christian Science. In *Science and Health* (p. 272) we are told by our loved Leader, Mary Baker Eddy, that "in the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it."

A patient who had spent four years in hospitals, only at last to be condemned to die, turned unreservedly to Christian Science for his healing. He was willing to be an obedient plowman. For implements with which to cultivate his field he purchased all of Mrs. Eddy's books. For seed he applied the words of Truth. Daily he cultivated his mental ground by turning his thought to God, studying the Lesson-Sermon in the *Christian Science Quarterly*, doing his mental work, seeking divine guidance. Often he voiced his willingness to do his

share. With songs of thanksgiving and praise from the Christian Science Hymnal he awaited the harvest. Soon, because he had prepared his soil well, the abundance of health was his.

There is something for each one to do. Willingness to be healed includes willingness to surrender mere human opinions, prejudices, mistaken convictions. It includes obedience, and the cultivation of an active, open thought which seeks an understanding of the fundamentals of Christian Science. We should be willing to let Love pour into our thinking and find expression in the beauty of our daily living. We can begin each morning in quiet meditation on the mental qualities that will enrich our thinking. Gratitude makes rich the most barren thought. It is one of the most potent healing agencies, recognizing its debts and paying them in living love. The thought that can recall past proofs of God's goodness and availability when the evidence of evil seems very real and very personal, bids fair to dispel the clouds of the carnal mind and claim dominion as God's precious gift to His children. Gratitude awakens a desire for service, which in turn deeply stirs and enriches the mental soil. Gratitude is pre-eminent in the receptive thought; it aids our happiness, our growth, and our prosperity. Giving and receiving are divinely interwoven, and he who gives much knows that he receives abundantly of God's unlimited riches. The desire to give is a seed which, planted in good soil, matures into a rich harvest.

Oftentimes a good field yields little because of neglect after the planting. It needs the pure waters of Truth and the warm sunshine of divine Love to bring the seed to its maturity. We find the expectation of good has marvelous propagating propensities. This

expectation is the essence of true prayer and sustains the Christ-vision. It enables us to watch and work and pray more effectively while we wait on God for the harvest. It enables us to rise above the mist of mortal mind and claim our perfection as the sons of the Most High, and to maintain our confidence in the promise that we shall reap the harvest of Mind's sowing.

Perhaps there are times when the worker's burden seems heavy. Winds of discouragement howl. Black clouds of doubt hover ominously. Weeds spring up, thorns abound, tares of evil flourish. The sunlight of Truth seems no longer to illumine his field of thought. But, despite all such sense testimony, he has only to know that God is still the changeless, perfect, absolute, and unconditional All-in-all; that the radiant light of Truth ever prevails; that he possesses God-given dominion and can lift his thought to a better understanding of

God's kingdom and His righteousness, knowing that nothing apart from God has power.

Divine Love enfolds patient and practitioner alike. Another proof of good soil is gratitude to the loyal worker who helps him to withstand the onslaughts of mortal mind through the Christ, Truth, and leads the way to victory. We must awaken to the necessity of putting forth efforts to help ourselves. Well may we assist the healing work by frequently asking ourselves, Am I doing my share?

To gain the unfoldment of the truth that promises entire freedom from the bondage of the carnal mind requires the prayer of understanding. No one can do our thinking or our living for us. The work of salvation is always individual. Each one seeking the help of Christian Science must do his part and do it well, that the seed of Truth may find root in good soil and bring forth a rich harvest.

BEHOLD THE MAN

NELL JUNE MCCALL

TRUTH ever cries: Behold the man!
Cast all your doubt away,
Accept him as the Son of God,
Complete in radiant day!

But we with blinded eyes, and ears
Made deaf by error's lie,
See not the spirit of his love,
But "Crucify him!" cry.

May we behold the glorious light,
The Christ's clear radiancy,
And know our unity with God,
With Truth, which maketh free.

Then Love alone will reign on earth,
Then strife and tumult cease,
And hearts immersed in sin and pain
Will find their sure release.

LAYING OUR CORNERSTONE

ETHEL COLWELL SMITH

"PROGRESS," Mrs. Eddy tells us, "is born of experience" (Science and Health with Key to the Scriptures, p. 296). Therefore it is enlightening to find in the modern school curriculum that certain courses often include what is known as practical experience, showing that this is considered essential to normal growth and knowledge. Experience governed by wisdom is pleasant to look back upon, as it holds no tedious retracing of false ways. Wise direction of one's affairs tends to steady advancement and orderly unfolding of talent and ability. Our Leader writes (*ibid.*, p. 324), "The purification of sense and self is a proof of progress."

The study of our textbook, together with the renewed interest in the Bible which this study arouses, enables students to apply greater wisdom and understanding to daily activities, with the result that concord and prosperity are apparent in place of fretfulness and fear. The application of true intelligence to small and large transactions makes for true progress, and brings to light the law of God, which is continually operating in man's behalf. Our daily living should show joyous overcomings, expectancy of good, and the recompense of Love. Progress will become painless when experience is wholly under the control of divine wisdom.

In Proverbs we read, "Wisdom hath builded her house, she hath hewn out her seven pillars;" and Mrs. Eddy writes, "The corner-stone of all spiritual building is purity" (Science and Health., p. 241). In spite of false claims of heredity or environment, we are free to choose our own thought-models in designing

and building our lives. A useful career must have a stable groundwork, one which cannot be shaken or undermined by ridicule or adverse public opinion or circumstances. Honesty and purity must be put to practical daily use. So does the sincere worker build on the Rock, Truth. One who bases progress on "the purification of sense and self" finds that human shackles are being removed, environment improved, and co-operation and fellowship with his associates assured. No better cornerstone can be found for spiritual building than purity.

Only from a human standpoint can we speak of character building, for the spiritual, perfect man already expresses fully the qualities of good. He possesses now, by reflection, the divine character. Christian Science teaches us that the gain of a perfect character is not an elusive or evasive objective. Character is based upon Principle, and manifests integrity, love, and purity. It is entirely separate from matter or material demands. Even though to material sense false material beliefs may seem to dim its presence, purity is man's birthright.

"Wisdom . . . hath hewn out her seven pillars." In applying this illustration to character structure, we may infer that the upright man is sustained and upheld by unswerving adherence to right. To hew out patience is to work unwearily, hopefully, for patience does not signify meek submission to error. To hew out consecration is to express constancy of purpose. Other pillars hewn by wisdom are honesty and humility, which recognizes that every worthwhile achievement is accomplished

through clear reflection of God. Then there are obedience—which includes alertness and adherence to Truth—and love, which is the greatest of all, for it knows no fear; and the more love we express, the more we have.

We should so live our religion as to leave every place sweeter for having passed there; to leave everyone we meet comforted; to approach every situation with poise, dignity, and love. Mrs. Eddy says (*Miscellaneous Writings*, p. 227): "The sublime summary of an honest life satisfies the mind craving a higher good, and bathes it in the cool water of peace on earth; till it grows into the full stature of wisdom, reckoning its own by the amount of happiness it has bestowed upon others."

Examining the Concordances to her writings, we discover that Mrs. Eddy uses the word "purity" with such other desirable qualities as constancy, health, affection, holiness, innocence, peace, chastity, immortality, permanence, meekness, honesty, unselfishness, self-abnegation. What a valuable structure rises up with such pillars erected around a corner-

stone of purity! Man, as God knows him, is at all times free from evil beliefs. His joys are without sin; his health is established in Mind; his prosperity is without limitation; he possesses divine beauty.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Guided wisely and well are they who know this headstone of purity.

That such purity is of practical value here and now was proved by a student of Christian Science who was healed of poor eyesight by holding fast to the lovely beatitude, "Blessed are the pure in heart: for they shall see God." There is no joy comparable to the reward which comes to one who strives to attain that pure selfhood which is revealed through the study of this practical religion, that selfhood which rejects beliefs based on the flesh. All external things are carried on more happily, efficiently, smoothly, by him who allows experience to be directed by wisdom, and who lays in his consciousness the cornerstone of purity.

THE WISDOM OF GOD

LAUNCELOT CECIL STUDDERT KENNEDY

THROUGHOUT the ages mankind's search for wisdom has been of a very determined nature. No stone has been left unturned, no channel of approach unexplored. Natural scientists, philosophers, historians, and theologians alike have given and continue to give of their very best to the search for wisdom. And yet how limited or lacking are the results of it all; how far, how very far, from satisfying the yearnings of the heart! In spite of the

amazing accomplishments of natural science, in spite of all the discoveries and advances of *materia medica*, in spite of the theories of philosophers, theologians, and great thinkers down the course of history, men are only too well aware of the fact that the real needs, the innermost yearnings of the human heart, are still very far from being satisfied.

However, this honest devotion of thought to a noble purpose must, of necessity, receive its reward. Purity

of motive cannot meet with ultimate failure. But where must we seek for the answer to this question? Is there none in history who has given clear proof of a wisdom higher and more instantly effective than the wisdom of this world? Is wisdom a matter of chance? Or is it true to say that this world has an Exemplar, a Way-shower, to follow? Surely the answer to all these questionings is to be found in the Bible. What clearer direction could we have than the one given in these gentle words of Christ Jesus: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"? Here is a promise and a command. If we hold fast to his teachings—his wisdom or understanding of God—then are we truly his disciples, and we shall know the truth and the truth shall, of necessity, make us utterly free.

The wisdom of Christ Jesus, the truth of which he was conscious, was obviously higher and more instantly effective than the wisdom of the doctors and learned men of that time. Is it not true to say that, to the leper who besought him, and who was bound by certain beliefs about disease, Jesus replied by invoking God's beautiful law, saying, "I will; be thou clean"? Again, Jesus applied the law of God, which set at naught the so-called laws of matter. He walked on the water; he stilled the tempest; he took the boat across the lake in a moment of time.

St. John, in the opening chapter of his Gospel, proclaims the power and majesty of the Word, and in subsequent chapters reveals the glorious effects of the understanding of the Word, as expressed in the life and ministry of Christ Jesus. The Master, therefore, who could say to his followers: "Peace I leave with you,

my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid;" who could say further, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," who could say these things in the face of what he was about to endure, must have been in possession of a wisdom higher than the wisdom of this world. He must, indeed, have been in possession of a wisdom of which we have only a faint concept. What, then, was this wisdom of Christ Jesus? Shall we ever attain it? Can we ever possess the consciousness of Truth such as Jesus possessed? Can we ever hope to see the facts of Life as Jesus saw them? Shall we be able to meet and master the untoward conditions of human life as he met and mastered them? The answer of Christian Science to all these questions is unequivocal. Mrs. Eddy, the Discoverer and Founder of Christian Science, has stated the position in no uncertain terms (*Science and Health*, p. 393): "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." Christian Science is the law of God. Once again, the Word, Christ, Truth, dwells amongst us "full of grace and truth." Once again we are beholding "his glory, the glory as of the only begotten of the Father."

To this day and age, therefore, Christian Science has come with a message of hope and joy. For some sixty years its healing and redeeming ministry has steadily advanced, until

today it encircles the globe, and we can speak of the tens of thousands of people from all parts of the civilized world who bear grateful testimony to the healing of sin, disease, and suffering.

Beyond all shadow of doubt the promises of the master Christian are being fulfilled in our very midst and before our very eyes today. The works which he did are being done. The sick are being healed. Those sunk in wickedness and the bondage of sin are being restored and uplifted. From all parts of the world there comes the grateful and undeniable recognition of benefits received.

These are indeed the undoubted signs of the promised Comforter

dwelling with us. The scourge of fear is being steadily lifted from the troubled hearts of men, and in the strength of the present-day results of the understanding of the truth which Jesus knew, we can go forward humbly and gratefully, in the certain knowledge that the greater works of which Jesus spoke to his disciples must inevitably follow.

And so it is with a renewed joy and enthusiasm that we read those closing chapters of St. John's Gospel, which record Jesus' words of comfort to his disciples, words behind which lay at once the unparalleled strength and gentleness of one who spoke with "authority, and not as the scribes."

AS WE FORGIVE

MARGARET PLUNKET RAPER

I DWELT content in my good place,
 Prepared, I thought, for me.
 My brother came and took away
 My place, my work, my happy day.
 Then nothing could I see
 But loss and lack and misery.

My heart was filled with grief and pain;
 Love is unjust, I cried;
 And when I knelt in silent prayer
 I found no consolation there;
 No peace was at my side,
 No heavenly presence did abide.

And then my slumbering thought awoke.
 O God, forgive, I pray:
 The sin is mine, yea mine alone,
 I do repent. I will atone.
 Then broke the light as day,
 And all my sorrow passed away!

I saw, in Truth, my needs were met
 Through God's own will divine.
 Wherever I can serve Him best,
 There is my place, my work, my rest.
 When I self will resign,
 My brother's good is one with mine.

DEVELOPING SPIRITUAL DISCERNMENT

ELEANOR G. R. YOUNG

A DICTIONARY defines "discernment" in part as the "power or faculty of the mind by which it distinguishes one thing from another." By his use of parables or little stories to arouse those who listened to his inspired teaching to greater mental and spiritual vigor, the Master evidently was endeavoring to develop in his listeners a right discernment. He once said to his disciples, "Blessed are the eyes which see the things that ye see."

With matchless patience and wisdom Christ Jesus drew for those men and women who marveled at his mighty deeds vivid word pictures of familiar objects and events that made up their own day. Simple as these parables themselves might be, they set forth deep spiritual truths. He told them of the two houses: the one, built on the rock, which withstood the fury of the winds and the rain; the other, built upon sand, which fell before the onslaught of the storm. He reminded them of how the tares sprang up almost unseen amongst the good grain, and of how, at harvest time, they must detect and remove them. He cited illustration after illustration to bring home to them the great need of developing wise discernment, in order that they might reject that which is false and establish or demonstrate that which is true.

Today, just as definitely as during the brief distant years when our beloved Master went humbly from village to village in Galilee, healing the sick, comforting weary, saddened hearts, raising the dead to life and usefulness, it is necessary to cultivate this invaluable quality in order

readily to perceive that which is false and turn quickly from its argument to the harmonious and everlasting facts of being.

A student of Christian Science once learned a lesson in discernment from a homely incident. She had long been looking for a certain piece of old American glass, and when she finally found it in a most unexpected place, she carried it home with the greatest care and delight. Some weeks later, however, she saw on the counter of a local store a number of duplicates of her quaint old dish. Upon examining a piece she realized at once that she was handling a cheap but clever imitation of her rare old dish. Had she not been familiar with the genuine pattern, she might have been unable to detect the flaws which proved to her that what she had happened upon was a counterfeit, and not an authentic piece of the treasured old glass.

In the application of Christian Science a necessary first step is always to know the truth so clearly that whenever error seems to manifest itself, and in whatever form it may come, the Christian Scientist can discern the falsity of its argument, even when the argument is presented in the most alluring guise.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, whose true discernment was richly developed, challenges her readers in her great book "Science and Health with Key to the Scriptures" to learn to distinguish between man made in God's image and likeness and mortals. "Anybody," she states (p. 345), "who is able to perceive the incongruity between God's idea and poor

humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."

How, one may ask, can one develop this desirable spiritual quality? The answer is encouragingly simple: By learning more about God, good. For, since man is made in God's likeness, God Himself is the perfect source from which all beauty, truth, good, is derived. To the question, "What is God?" Mrs. Eddy replies (*ibid.*, p. 465), "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." It is necessary for the Christian Scientist to decide whether any condition that presents itself is from God or is the argument of evil, God's opposite. Spiritual discernment is necessary to make this distinction, for through discernment of God's qualities or characteristics, summed up for us in the definition just quoted, it is possible to make a correct and definite decision.

That which expresses only God-like qualities cannot cause fear, for God is Love. It cannot lack intelligence, for God is Mind. It cannot be afflictive, for God is Soul, and Soul is compassionate and tender. It cannot be evasive and false, for God is Truth. It cannot be destructive, for God is Life. It cannot be base or material, for God is Spirit, the only substance. It cannot be lawless or unjust, for God is the Principle of man's being and of the entire spiritual universe. In the light of this scientific analysis one sees that no discordant condition, be it mental, physical, or financial, is from God, and that for this reason no such condition has power to prolong itself or its false claim. De-

prived of any seeming power, the error which had seemed so difficult disappears from human consciousness and experience.

Christian Scientists rejoice in the fact that through the prayerful study of the citations from the Bible and from "Science and Health with Key to the Scriptures" by Mary Baker Eddy, as presented weekly in the Lesson-Sermons in the *Christian Science Quarterly*, together with supplementary reading from the Bible and from the writings of Mrs. Eddy, which illumine the Scriptures, they are learning to know the true God, the infinite Father-Mother. Even a little child is able, through the teachings of Christian Science, to discern clearly between the statements of Truth and the false and misleading statements that one so frequently hears uttered. This quick, comforting quality of discernment once helped a little lad to quiet the sense of fear that had arisen in his consciousness. A friend whom his mother was entertaining had talked about robberies and kidnappings, and the little boy went to bed with a feeling of dark foreboding in his usually happy little heart. For a long time he was unable to shut out the terrifying pictures that the visitor's thoughtless words had painted. Then he began to think about the helpful and comforting truths of Christian Science which his parents had taught him, and about the lovely lessons he had learned in the Christian Science Sunday School. And right there in the darkness the little boy discerned that what he had feared was false and untrue, for such things could not possibly exist in a God-governed universe. He denied error, and declared that God was taking care of him. Having thus silenced and utterly

vanquished the enemy, the little lad when happily to sleep.

To ponder the rich truths of Christian Science, to glimpse something of its inexhaustible store of strength and beauty, to work for the realization of perfect God and perfect man, is to have started out upon a glorious

experience of spiritual development. Constantly, divine Mind is unfolding to every earnest student of this great spiritual Science greater perspicacity, wider vision, clearer understanding, so that he may perceive the need of humanity and faithfully do his part in supplying it.

START WITH GOD

JOHN L. MOTHERSHEAD

OF utmost importance in any given line of thought is its beginning. The fundamental premises determine the conclusions at which right reasoning arrives. The Discoverer and Founder of Christian Science, Mary Baker Eddy, struck at the root of all false teaching when she said in "Science and Health with Key to the Scriptures" (p. 428), "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal." There could scarcely be a greater divergence from that than the false belief that man has fallen from the presence of God, that he has departed from goodness and purity and is wandering in the byways of sin and sickness, needing to be purified and saved from all that is unlike God. Starting from the false premise that man is both spiritual and material, and can become impure or sick, how can one gain the correct concept of man? One must learn always to think of man as the spiritual, perfect idea of God. In Christian Science the real man is understood to be wholly spiritual, for in the first chapter of Genesis it is written, "And God said, Let us make man in our image, after our likeness."

If we accept this correct starting point for our thinking about man, we shall not make the mistake of im-

puting to him any of the errors with which mortal mind has attempted to sully the image of the creator. One who is endeavoring to overcome some wrong belief, such as sin or sickness, will find that the first necessity is to start with the correct foundation for his thinking. Starting with the irrefutable facts that God is perfect and that man is the image or reflection of God, how can we do otherwise than arrive at the conclusion that man is perfect?

One student found his work in Christian Science greatly improved when he thought of all good as belonging to God. He thought first of the synonyms for God used in Science and Health—Life, Truth, Spirit, Principle, Mind, Soul, Love. Then he enumerated qualities of God, such as goodness, purity, strength, power, mercy, and many others. Having meditated on the qualities of the creator, he saw that of necessity these must be expressed by man, created in God's likeness. Therefore, he was correct in claiming them as his heritage as a child of God. Since God is the Father of man, man is the expression of God, divine Mind. Having a right concept of man, as spiritually mental, the student claimed spiritual qualities and thoughts as his own, by reflection. Thus he identified his true self with

all that is good, and as dissociated from all evil belief. All that he claimed as his spiritual inheritance was based on the real man's nature as God's reflection. He saw this as equally true of all his fellow men.

In a manner directly antipodal to Christian Science, medical theory starts with man as material and liable to sickness; false theology starts with man as a sinner, needing reformation; human psychology begins and continues with the so-called human mind. Christian Science founds its entire teaching on the basis of perfect God and perfect man. Our Leader writes (*Science and Health*, p. 259), "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

This Christlike understanding was expressed by Jesus when he said: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." These words present a wonderful vision on the part of Christ Jesus, and the effect is revolutionary when we awake to apply them to ourselves. When we realize that we ourselves can glorify God in our consciousness, we then pray the whole prayer with heartfelt thanksgiving and joy, for we perceive that our Way-shower was fulfilling his mission of showing us the way. "Glorify thou me" is a direct ultimatum to any false belief of error which would cause us to depreciate our true self, or make us think of man as less than God's reflection or manifestation, as Christian Science shows him to be. Thoughts of materiality or sensuous-

ness are destroyed by the brightness of the spiritual light which enters our consciousness through the realization that our true selfhood is already glorified.

Sometimes there remains the remnant of false theological belief which whispers to us that we are unworthy of such a heritage. Christian Science explains the promise, expressed by the Apostle Paul in his second letter to the Corinthians, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The glory of God is ours by reflection, and we express more and more of it as the truth takes away the veils of false belief and enables us to base all our thinking on God's perfection. Sin melts before the warm glow of purity and perfection—the evidence of spiritual glorification.

The right view of man which Christian Science gives us is attained through revelation. The glory of God, expressed by man, is not to be postponed to a later date, when mortal mind would say it had been earned, but belongs to man now, since he exists as God's manifestation. The beliefs of materiality or carnality are thus recognized as only flimsy clouds of erroneous thought. They are arguments only, not facts of true being. We start with God. We refuse to accept the arguments of material sense. We do not oppose impurity and disease as facts, but as beliefs that these lies are part of ourselves, whereas they are only false claimants trying to hinder the perfect view of our real being as God's children. Thus, through the true view of man, the sinner is reformed and the sick are made whole. Christian Science exposes the false beliefs of sin and sickness as unreal and outside

the pale of true consciousness. We are liberated from sin and sickness, poverty and sorrow, through the scientific understanding of the purity of God's image.

Starting with God, let one repeat the Master's prayer, "Glorify thou me," and let the effulgence of spirituality abide in his consciousness. He will then realize the victory which this prayer brings. Triumph over error is certain, because man exists at the point of perfection. Victory over false beliefs is the result of

scientific thinking. Our divine right is to claim perfection and to turn away from all beliefs of imperfection. Without self-depreciation, self-consciousness, self-satisfaction, or self-righteousness one can lift up his thought to the perfection of true being and the grandeur of man's holiness in reflecting God. So, may we face the present and the future with the assurance of God's presence, and of the understanding of man as possessing all good through his reflection of God.

SWEET IS IT TO STAY

ALEXANDER A. LE M. SIMPSON

SWEET is it to stay
on this assured fact,
that pallid want
and gaunt importunate woe
are travail of an alien sense,
no more my own
than are the shadows that men tread upon.

No thought can jar,
nor pain, nor circumstance,
nor any want,
nor sickness, nor distress,
nor doleful weariness,
that happy man
who walks unharmed the holy courts of heaven.

Him Love surrounds,
supreme and unopposed,
for he is dear;
him Life itself makes strong,
who is Life's shining son;
him Truth holds still—
whom God has made, guarded he must remain.

So living in this light
I find new might
with spiritual thought above
that dark pretense
and shadow of the suffering sense—
beholding once for all the face of Love.

COVERDALE'S BIBLE

By THOMAS L. LEISHMAN

IN the year 1534, not many months before his imprisonment, Tyndale had brought out a revised edition of his New Testament, and of that portion of the Old which he had been enabled to complete up to that time, including the prophecy of Jonah and the books from Genesis to Deuteronomy; and it was still during Tyndale's lifetime that Miles Coverdale undertook to bring to completion the task which Tyndale had been unable to finish.

Of Coverdale's background we possess little knowledge, beyond the fact that he was definitely in sympathy with the reform movement; so much so, indeed, that like Tyndale himself, he had to spend a considerable part of his life in exile on the continent of Europe. On the fourth of October, 1535, almost exactly a year before Tyndale's martyrdom, Coverdale published in Zurich (or, possibly, in Antwerp) a small folio volume which is of special interest and importance, for it was the first printed edition of the complete Bible in English ever to be issued. In the preparation of this version, Coverdale followed rather closely that portion of the Scriptures which had already appeared in print under Tyndale's name, but he did not apparently have access to the translation of the books from Joshua to II Chronicles made by Tyndale during his imprisonment; thus, for that part of the Old Testament from Joshua to Malachi (excepting the prophecy of Jonah), Coverdale had perforce to provide his own translation.

Now, unlike Tyndale, Coverdale possessed little, if any, acquaintance with Hebrew, or even with Greek, so

he tells us frankly that in preparing his rendering he made free use of certain "Latyn" and "Douche" (i. e., German) versions; while in his dedication to the complete Bible he writes that he has "with a clear conscience purely and faithfully translated the whole" with the aid of "five sundry interpreters." These "interpreters" he does not specify by name, but they are generally supposed to include the Latin Vulgate, a Latin Version by one Pagninus, Luther's famous German rendering, and the "Zurich Bible" prepared by the noted reformer Zwingli, in addition, of course, to Tyndale's work.

Having somewhat diffidently undertaken this important task, at the insistence of his friends, Coverdale performed it with considerable success. What was lacking in his knowledge of Hebrew and Greek was compensated by an excellent English style, which has been described as "melodious and rhythmical, quaint, felicitous and beautifully artistic" (Robinson: "Where Did We Get Our Bible?" p. 141); while rightful praise has been accorded to his "instinct of discrimination which is scarcely less precious than originality" (Westcott: "History of the English Bible," p. 165). Those who prepared our Authorized Version chose again and again the apt renderings of Coverdale, such as, "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

So far from being banned by church and state, as was Tyndale's version, at least one edition (1537) of Coverdale's Bible bore on its title page the words, "sett forth with the Kynges most gracious license."

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER GEORGE SHAW COOK
Associate Editors

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EDITORIAL

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"THE LORD IS GOOD TO ALL"

HOW wonderfully did the Hebrew seers of old sense the goodness of God! The Psalmist says in the one hundred and nineteenth Psalm, "Thou art good, and doest good; teach me thy statutes;" and in the one hundred and forty-fifth are the words, "The Lord is good to all: and his tender mercies are over all his works." In testifying to the goodness of God how closely do their words correspond in meaning with the saying of Jesus, the great demonstrator of Truth and Love, when he sent out his twelve disciples on their mission of healing and said to them: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" (Matthew 10:29).

Every student of the New Testament is familiar with the parable of the prodigal son. What stands out as the central teaching of this story, one of the most perfectly expressed of its kind in existence? It is the unfathomable depth of the goodness and love of God, the Father. The wayward children of men may turn away from good and drink the cup of sensuous pleasure to its dregs, awakening later to find themselves in abject misery; but, as the parable brings out, the Father, ever the same

perfect Love, awaits the return of the prodigal, to bless him out of His unlimited goodness and love.

God is good—infinite good. And because He is infinite good, He bestows good, and good alone, on His children continually. That is what Christ Jesus taught; and his teaching is the teaching of Christian Science. Not in any degree does this Science deviate from the fundamental truth of the absolute goodness of God. Men may realize this truth imperfectly, and demonstrate it imperfectly; they may even think it impossible of demonstration; but that does not in the slightest degree affect the eternal fact of God's infinite goodness and love.

An argument put forward by mortals is that the goodness and love of God must be limited, since evil exists. What has Christian Science to say in reply to this? It asserts what Mrs. Eddy discovered, namely, that evil is unreal. What a day it was in the history of human progress when our Leader, true to inspiration and reason, declared this fact! God is infinite good—she knew that through spiritual sense. Then what must follow? That no power the opposite of good really exists. Thus she discovered the unreality of evil;

that evil is an illusion of material sense, a false belief of the human so-called mind.

Christian Science is calling persistently to men to listen to what it teaches about God's goodness and love and evil's unreality. It is doing this that they may be saved from evil beliefs and enjoy what is theirs by divine right, namely, the goodness and love of God. Mrs. Eddy writes on page 13 of "Science and Health with Key to the Scriptures": "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" Divine Love is ever present for us to use; and we use it by reflecting it, reflecting it in all our associations with our fellow men. Spiritual good is ever present for us to use; and we use it by reflecting it, showing it forth in harmonious, healthy lives. And divine goodness and love are free to all.

Yes, the allness of God, good, means the nothingness of evil. The fact cannot be overemphasized. But in affirming it the Christian Scientist never overlooks evil's claims to reality, and its degrading effects on mankind. He insists that men must accept the fact of the unreality of evil in order that they may turn from the illusion which is holding them in bondage. "Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil" (*ibid.*, p. 293).

Often men's hearts are heavy as the suggestions of evil are believed in and entertained by them. Are we

as Christian Scientists realizing our duty as we go about among our fellow men and hear their tales of woe? Our duty is plain. We must refuse to acknowledge as real evil's false claims. We must refuse to allow the truth of God's allness and love and goodness to be displaced by that which is utterly illusory. This may seem no easy task when the mesmeric suggestions of evil appear to be much in evidence. But it can be done if we will turn to God in humble prayer, and with the assurance that God and His manifestation alone exist as reality.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). How reassuringly God speaks through the prophet to men! Since God is good and infinite, what is there to fear? On page 293 of Science and Health are the words, "There is no vapid fury of mortal mind—expressed in earthquake, wind, wave, lightning, fire, bestial ferocity—and this so-called mind is self-destroyed."

God is the one and only creator; and He is good. His creation, which consists of perfect spiritual ideas, is governed by perfect spiritual law, and thus is ever in the enjoyment of good. As this truth is understood and adhered to by mankind they gain their freedom from evil beliefs, whatever their supposititious form, and proportionately enter into the enjoyment of harmonious good—man's eternal heritage.

DUNCAN SINCLAIR

PROPHECY, AND GOD'S PLAN

PROPHECY is often spoken of as though it related solely to the foretelling of coming events—frequently those of an evil nature—and a prophet is therefore regarded as one who is capable of predicting or forecasting these events. However, there is a much higher and more spiritual meaning of the words “prophet” and “prophecy,” and this is indicated in the definition of “prophet” given by Webster, which is, in part, as follows: “One who speaks for another, especially for God; . . . an inspired revealer, interpreter, or spokesman.” In this respect Moses was a prophet, and so were Elijah, Elisha, Jeremiah, Ezekiel, Daniel, Isaiah, and others. Above all, Christ Jesus was, in the highest sense of the word, a prophet. Of him John the Baptist said, “This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.”

Mary Baker Eddy, the Discoverer and Founder of Christian Science, in the Glossary of “Science and Health with Key to the Scriptures” (p. 593), defines “prophet” as follows: “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.” And on page 585, she gives the following definition of “Elias”: “Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. ‘Elias truly shall first come and restore all things.’ (Matthew xvii. 11).”

Elias is the Greek name for Elijah, and as all students of the Old Testament know, he was one of the foremost Israelite prophets. His spiritual perception was great, and his dem-

onstrations of the power of God were many. The widow of Zarephath, whose son was restored to life by Elijah, said to him, “Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.”

A number of the Old Testament prophets foretold with considerable accuracy and definiteness the coming of the Christ, with regard to the form, manner, and approximate time of the Messiah’s appearing. And there are recorded in the Bible other instances of prophecy fulfilled. However, it may be said that in another and perhaps a higher sense the office of prophecy is spiritually to interpret conditions existing in the present, rather than merely to predict what will occur in the future.

Some of the prophecies of Daniel, for example, while often rightly regarded as predictions of future occurrences, had primarily to do with what was taking place in that era. Yet they apply equally to conditions existing today. That is because they describe the nature of mortal belief, which does not greatly change with the passing of time. “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (Ecclesiastes 1:9). Therefore, some of the prophetic words of Daniel may be applied to conditions that exist in modern times, as well as to ancient Babylon, Persia, and Grecia.

For the same reason, some of the prophecies contained in the Apocalypse which may have referred to the Roman Empire of St. John’s day might apply in many respects to conditions existing in the world today.

Armageddon does not take place on the battlefields of the world, so much as in individual human consciousness. It is the mental struggle between Spirit and matter, good and evil, Love and hate, Life and death, which must be waged in the thought of each individual until the final and certain triumph of divine Mind over all that seems to be going on in the realm of mortal thinking. Our Leader says on page 571 of *Science and Health*: "Through trope and metaphor, the Revelator, immortal scribe of Spirit and of a true idealism, furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy."

Mrs. Eddy refers only once in the Christian Science textbook to God's plan (see *Science and Health*, p. 69), and the context shows plainly that she had in thought the eternal unfolding of Mind's ideas, rather than any definite, outlined plan for the conduct of human affairs. In her definition of "day" (*ibid.*, p. 584)

she says: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'" This eternal unfolding of good as spiritual consciousness is continuously going on in the realm of reality, and it is taking place in accord with the plan, purpose, and law of immutable Truth.

The mistake is sometimes made of referring to God's plan as though He—divine Mind—were an exalted person making definite plans for the conduct of human affairs. God, Spirit, Mind, would thus be charged with arranging the details of mortal existence, of which obviously He can know nothing. All that Mind, God, knows or can know is His own infinite manifestation, governed absolutely by His perfect, spiritual law. Perception of this fact and acknowledgment of it helps us to be free from the uncertainty, doubt, fear, and confusion of human planning. It helps us to establish in our human relations and daily affairs a sense of law and order. In this way it may be said that the divine is governing the human, and that we are thus placing ourselves under the beneficent operation of God's unending plan.

GEORGE SHAW COOK

ENCOURAGEMENT

GENUINE encouragement springs from faith in the right, and when it is unremittingly sought in the harmony of infinite Mind this encouragement is unfailingly found. But, someone may ask, if one seems to be facing difficulties and sees no reason to feel encouraged, why not give in to discouragement? Christian

Science replies that there is always reason for encouragement. Why? Because through spiritual understanding we can demonstrate the power of Spirit to nullify the claims of material sense. We can experience the peace of spiritual sense.

Encouragement is a divine and up-building influence which the spirit-

ually-minded stand ready to offer one another in the hour of need. Moses' friends held up his hands while the battle raged, and they continued to do so until the victory had been won. Their untiring support symbolized the eternal support of God, good. More still, then, the Christian Scientist is required to maintain this attitude of encouragement because of the standard of spiritual perfection which each consecrated student strives to bring out in demonstration. The true fellow worker in Science expresses loving patience and encouragement when fear seems to hang as a veil over the spiritual vision of one who is striving to win a victory over evil. He reminds the one in need that the "vail is done away in Christ." And he remembers the encouraging admonition, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Mrs. Eddy, whose constant gratitude to God is an example to us today, writes in "Miscellaneous Writings" (p. 262) that she is grateful to her students for "encouraging the heart grown faint with hope deferred." The spirit of encouragement is never exhausted by stress or strain. It is made strong and beautiful through mercy, for true encouragement is inspired by divine Love.

Discouragement denotes belief in evil, faith in the wrong; it is negative, passive, nonresistant. By contrast, moral courage is a positive quality, allied to spiritual understanding, and one and all can acquire it. The student of Christian Science is eager to give the word in season to one who believes that every man's hand is turned against him, or that

he himself is unfaithful and vacillating. What if in a dark hour one should have assented to the suggestion of discouragement? This assent is as unreal and inherently powerless as the discouragement which prompted it. It is as false as the physical evidence which appeared to give rise to the discouragement. We should hold our thought to the harmonious evidence of spiritual sense, which is inseparable from the presence of Christ, Truth.

There are occasions when we must encourage ourselves. Such a case is narrated in the first book of Samuel, where we read that at a certain time "David was greatly distressed; for the people spake of stoning him, . . . but David encouraged himself in the Lord his God." Hard pressed, he sought divine counsel as to whether or not to pursue the enemy that had carried off many captives, "and he [God] answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." In this dark hour David received the guidance which he faithfully sought. We can do as David did. Through spiritual awakening we can recover the pure consciousness which reflects God.

In Christian Science the great facts of spiritual being are iterated and reiterated. Our joyous task is to grasp these facts and consistently utilize them. When fear seems to argue most aggressively, then is the time to declare with spiritual vehemence that we are not afraid, for the scientific reason that "there is no fear in love." To consent to fear would be to consent to the suggestion that we do not reflect enough divine Love to awaken from the dream of fear and falsity. But since all God's creation eternally expresses infinite

Love, this accusation of the presence of fear and absence of love in our consciousness is to be denied, never affirmed. A song in the heart silences the dirge of discouragement. It echoes Truth's proclamation, "The Lord God omnipotent reigneth."

All who are acquainted with the activities of The Mother Church and of its branches acknowledge that Christian Science is accomplishing more good for humanity than any other system has done since the days of primitive Christianity. This heartfelt acknowledgment of the efficacy of spiritual ways and means destroys faith in fallible material methods.

Many a hard struggle merges into victory when the student of Christian Science encourages himself to feel grateful for the unparalleled harvest of Christian Science healing the world over. Instead, then, of turning his thought wistfully away from the healing testimonials of others because his own healing is as yet not completed, as some are wont to do, the student should eagerly and regularly peruse the testimonials appearing in the Christian Science periodicals. He should remind himself that "God is no respecter of persons," and that personal sense cannot

deceive him into surrendering the harmony of spiritual sense.

On page 14 of "Christian Healing" our Leader asks, "What has physiology, hygiene, or physics done for Christianity but to obscure the divine Principle of healing and encourage faith in an opposite direction?" Misplaced faith is to be discouraged, since it bears no good fruit. The resolve to be obedient, when followed up in practice, is invariably rewarded. When under all conditions we are sincerely willing to think scientifically, according to the dictates of divine Principle, we are spiritually endowed with the power to do so.

In an address at Pleasant View, to members of The Mother Church, Mrs. Eddy writes (Miscellaneous Writings, p. 252) that Christian Science "spiritualizes religion and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages and empowers the business man and secures the success of honesty." In every walk of life the active Christian Scientist finds that spiritual understanding and encouragement go hand in hand, and that they are always fruitful.

VIOLET KER SEYMER



NOTICE

For the convenience of visitors to Boston, we are listing below the hours when the Christian Science Publishing House is open to visitors:

Daily, except Sunday, 8.30 a.m. to 4.30 p.m.

Trips through the building every half hour from 9 to 11.30 a.m. and 1 to 4 p.m.

On Wednesday the Lobby, Mapparium, and Sales and Reception Room are kept open until 7 p.m., although no trips are taken after 4 p.m.

Attention is called to the fact that the Publishing House is not open to visitors after the Sunday services or the Wednesday evening meeting.

NOTES FROM THE PUBLISHING SOCIETY

CASE FOR SUNDAY SCHOOL BOOKS

Announcement is made of a new Closed Case, No. 26, to hold the Sunday School Editions of the Bible, Science and Health, and *Quarterly*. This new case is made in brown and blue Roxite cloth and is the box style with handle. Price \$1.00.

REMITTANCES

We cannot make our request too strong that remittances to The Christian Science Publishing Society be made either by check, by express or postal money order, or by registered mail. In spite of repeated requests, subscribers continue to send money through the mail unregistered. It is not safe to remit in this way; for when the money does not reach us we have no means of tracing it. Please postpone remitting if necessary until you can get to a post office, but do not send currency unless registered.



ARTICLES AND POEMS

Articles and poems are accepted by the Journal, Sentinel, and Herald Editorial Department only from members of The Mother Church. Preferably, contributors should correspond for themselves. A memorandum containing information and instructions for contributors can be obtained by addressing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One, Norway Street, Boston, Massachusetts.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

WITH gratitude and rejoicing, I give this testimony of healing accomplished through reading the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Science and Health was lent to me by a friend when I was seeking a higher understanding of God and Church. I wanted to know how to pray aright. Being greatly troubled at the time, for church meant very much to me, I had resigned membership in an orthodox church to work out the problem.

Opening Science and Health to page 1, I read: "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer." I had received my answer, and turning to page 3 I read, "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." I knew I had found what I had been seeking for many years, and earnestly took up the study of Christian Science.

Leaving Science and Health always open, I used to go to my bedroom for a few moments and read at every opportunity. At that time I was using glasses for reading and sewing and found them very limiting, for they were never to be found when I wanted to read this wonderful book. I commenced reading the textbook without glasses, although at the time I did not realize it. But one day my thought awakened to know that I did not need glasses any more, that I had been healed of this belief through reading the textbook of Christian Science.

I did not know how the healing had come until several years later, when I was studying our Leader's poem "Christ My Refuge" (Poems, pp. 12, 13). Coming to the fourth verse, I read,

"And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk."

I knew that that was how I had gotten my healing of the need of glasses some years before, for I had perceived "Christ walk, and come to me," and the Christ, Truth, had talked to me, showing me that sight is of God, Spirit—spiritual, not material.

I am so grateful for Christian Science; it has met my every need ever since the day I first opened Science and Health and found that "desire is prayer" (p. 1). That was many years ago.

I am very grateful for membership in The Mother Church and a branch church, and for active work in the organization; also for the Christian Science literature, which comes so regularly and always meets the need of the moment.—(Mrs.) *Charlotte Mary Carliell, Johannesburg, Transvaal, South Africa.*

IN our literature we read of many who come to Christian Science seeking healing. I came into Christian Science, as the result of a healing, about ten years ago. A skin disease, mild at first, later became more serious, so that I could not sleep nights. The doctor to whom I went told me it was caused by a South American

"cootie" that came from the sheep wool and slipped through the sterilization process, so it had probably come from the new woolen underwear which I had; that it was very hard to get rid of, as it did not show for two or three days after the attack, and never attacked the same place twice. He gave me a prescription to put on to kill the germ, but instead of making me better it made me worse, so that I could not even lie down.

My wife, desiring my relief from this suffering, went to the telephone and talked to someone. I learned later that the practitioner explained to her that she could be helped to change her thought about my condition and that "with God all things are possible." When she returned, she told me I should go into the bathroom and with a brush and soap, scrub the ointment off. I said it would be impossible to scrub raw flesh. She held up a book she was reading and said, "There is nothing impossible." I became obedient and found I was able to do as I was told. That night I had the first good sleep in three weeks, and the next morning at breakfast, when I was asked how I felt, the only answer I could give was, "Fine," for the sores did not hurt.

The book that was held up to me the night before was placed in my hand with the request that I read it. I took it and looked at the title, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read the Preface, then the first chapter, after which I selected passages right through the book, and when called for supper I was reading "the scientific statement of being" (p. 468). After supper, we found that the sores were covered

with new skin and almost healed. This was a wonderful revelation to me, as it changed my entire life.

Soon after that I was healed of the habit of profane language. Then there followed a healing of the use of tobacco, a habit to which I had been a slave for forty-five years. Also, I have learned to love "them which despitefully use" me, and there is nothing that gives me more pleasure than to serve my fellow men.

I am indeed grateful to Mrs. Eddy, who consecrated her life to the well-being of mankind by bringing to light the priceless gift in store for those who seek salvation through Christian Science. Also, for the practitioner who lovingly helped me so many times when every other means had failed.—*William Wilson, Perth Amboy, New Jersey.*

WITH deep gratitude I wish to acknowledge what Christian Science has done for me. Over twenty-five years ago I began the study of this Science on account of a physical condition which had been diagnosed by doctors as heart, stomach, and kidney trouble. The physician told me that even with the best of care I could live but a short time. I was healed through Christian Science.

Since then Science has met my every need. A severe case of ptomaine poisoning was healed in one treatment. In twenty-four hours I was able to resume my duties. At one time I injured my knee and sprained both ankles by falling down several steps. After working mentally, as we are taught in Christian Science, for about twenty minutes, I was able to go for an automobile drive and attend a dinner to which I had been invited. But on returning home I found that I had lost the use

of my limbs. My son became alarmed and wished to call a physician. I said, "No, please read the chapter on Prayer in Science and Health." This he did for about two hours. The swelling went down, and the pain became less, so that I could move my ankles. The next day I walked about the house, using a cane, and after three days I was able to do all of my housework. The discoloration left gradually. I have never suffered any aftereffects from the injury.

About nine years ago I became very ill. To human sense it seemed impossible to go on living. I asked for help in Christian Science and this was lovingly given. This healing was slow, but complete. For the many lessons I learned during this seeming trial I am grateful. Astigmatism, for which I had worn glasses for twenty years, has been overcome through growth in the understanding of Christian Science.

I am grateful for membership in The Mother Church and a branch church; also for class instruction, and for the privilege of serving in our movement. I am grateful to our beloved Leader, Mary Baker Eddy, for all the activities of Christian Science.—(Mrs.) *Helen Annette Wulff, San Francisco, California.*

CHRISTIAN SCIENCE was introduced to me at a time of great need. I had been suffering for three years from injuries caused at the birth of our little boy. No hope was given that I should ever be well, or even be able to walk again. During the last few months of the third year, my husband had to lift me into an invalid carriage and wheel me about.

I purchased a copy of "Science and Health with Key to the Scrip-

tures" by Mary Baker Eddy. This book I read for about a week. The chapter on "Genesis" unfolded to my thought the truth regarding God's perfect spiritual creation, and I saw that what I was really suffering from was a belief in another kind of creation, one which God had not pronounced good. The result was that I was completely healed within the week. I arose and walked as freely as I do today. This healing took place fourteen years ago.

Two months later my husband passed on, and sorrow and separation seemed very real to me. Somewhere in Science and Health I felt sure I should find the remedy for this condition also. One day (six weeks afterwards), when things seemed hard and difficult, I found my way for the first time to the Christian Science Reading Room in the city where I live. In this peaceful room I got a clear sense of the presence of God. The words spoken by Jesus, and recorded in the fourteenth chapter of John, "Let not your heart be troubled, neither let it be afraid," came as if spoken aloud to my thought. I saw as never before why I could not be separated from God, from Life, Truth, and Love, and that that which was the truth about me, was also the truth about my husband. It was very easy then to reach the next conclusion, that since neither of us was separated from God, from Life, Truth, and Love, we were not separated from each other. At that moment I was completely healed of grief and the sense of separation.

Christian Science has taught me the truth regarding home. Home is not really a material structure confined to one city, nor even to one country. Home is where God is—in the consciousness of Love, and this

consciousness is everywhere. For this truer concept of home I am very grateful. Now wherever I seem to be humanly, I always have with me the sweetest sense of home.

On finding myself alone in the world, I was filled with fear regarding the future and my source of supply, as I had had no business training whatever, but I was soon lifted out of this fear of lack and limitation by endeavoring to be obedient to Mrs. Eddy's statement in "Miscellaneous Writings" (p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." I well remember how interesting life became as each day I looked for, and found, a new spiritual idea which would meet a specific need.

All my life I had been taught to love the Bible and had endeavored to put into daily practice the teachings of Jesus. Often it seemed impossible for me to do this, and it was a source of great joy, as I continued to study, to see that Jesus' demonstrations over all material conditions were due to his understanding of spiritual law, and that this spiritual law upon which were founded all the works of our Master is as applicable today as it was then. I have proved how very potent this law of God is when applied correctly to any untoward circumstance or condition. During severe storms at sea when I have been crossing to America to attend my Association meeting, many proofs of Love's protecting care have been experienced, and the realization of that Love which casteth out fear has helped me and other travelers.

My gratitude to our dear Leader, Mary Baker Eddy, for her wonderful gift to humanity of the Christian Science textbook can never be measured.

I am grateful for membership in The Mother Church and a branch church, also for the privilege of being a guest on two occasions at the Sanatorium of The Christian Science Benevolent Association at Chestnut Hill, Massachusetts.—(Mrs.) *Charlotte Ellen Bastow, Leeds, Yorkshire, England.*

WITH the desire to express some measure of the sincere gratitude I feel for Christian Science and its blessings, I wish to testify to some of the beneficial experiences which have come to me.

The protection afforded by the study of Christian Science has made the need for physical healing very infrequent, but whenever that need has occurred, it has been met quickly and completely.

About fifteen years ago, at a time when my business required constant activity, a case of influenza manifested itself so severely that I was unable to walk a block without resting several times. When conditions seemed worst I was called to substitute for the First Reader in the local Christian Science church. With the realization that divine Mind supports and maintains all of its activities, I was enabled to do this work in complete harmony, and the physical healing quickly followed.

More than twenty years ago I was freed from the tobacco habit without any specific effort. When the healing took place I did not know, but I realized that the desire was gone, and it has never returned. I also experienced an instantaneous healing in which I knew when the physical symptoms changed from discord to harmony and realized instantly that the healing was complete.

I am most grateful for the absoluteness of Christian Science and for

the realization that the only time required for healing is the time we seem to need in order to change our wrong concept, through argument or unfoldment, to the realization of the changeless, harmonious fact of God's allness.

My testimony would be incomplete without an acknowledgment of my gratitude and loyalty to Mrs. Eddy for her great discovery and for the activities which she established, for membership in The Mother Church and one of its branches, and for class instruction.—*Archibald N. Torbitt, Seattle, Washington.*

I AM so very grateful for the many demonstrations and proofs of God's protecting care which I have experienced in the years I have known Christian Science that I feel I must give my testimony.

My first healing took place in February, 1909, after the attending physician said I had one chance in a thousand to recover from an impending operation for acute appendicitis. A Christian Science practitioner was called; in twenty minutes after her arrival I was resting comfortably, and in one week I was out and completely and permanently healed.

A very splendid demonstration was made in regard to weak eyes, after I had worn glasses for a number of years, and had been told by a leading optician in a Midwestern city that it would always be necessary for me to wear them. This healing took place shortly after my coming into Christian Science, and I have never had any trouble with my eyes, although I have always had very close work to do in my profession, which is drafting.

I have been healed of many so-called physical ailments, most of

them yielding very quickly to treatment. I am just as grateful for the slow healings as for the quick ones, and I know that "divine Love always has met and always will meet every human need" (Science and Health by Mrs. Eddy, p. 494).

I am very grateful for the many healings my mother has had. We have known nothing but Christian Science in our home since my first healing. I am also most grateful for the constant protection Science affords me in my everyday experiences in the business world. I am extremely grateful for membership in The Mother Church, for all Christian Science activities and literature, and for the loving help given by practitioners. My one hope is that I may live so as to be worthy of the name Christian Scientist.—(Miss) *Ruth H. Kantz, Los Angeles, California.*

My first treatment in Christian Science was for indigestion. The healing was instantaneous and has proved permanent. At that time, which was in September, 1910, I knew nothing of Christian Science, except that no medicine was used. A few days later, when "Science and Health with Key to the Scriptures" by Mary Baker Eddy was lent to me, I started to read it from the beginning, endeavoring to grasp its meaning. I had not read far when I came to the following passage, which explained what had taken place, and had brought about my healing and inward spiritual joy. On page 14 I read: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." Since then I

have never wavered in my devotion to Christian Science.

A few weeks later glasses were discarded, and in the intervening years, contrary to mortal belief, my eyesight has steadily improved. During an Association meeting, astigmatism was instantaneously healed.

During the first few years of my study of Christian Science, palpitation of the heart and goiter gradually disappeared. I have not been out of employment a single day for at least fifteen years, although there have been changes of employment.

I am profoundly grateful for class instruction, which is Mrs. Eddy's provision for those ready and desirous of learning the deeper things of the Science of Life. I am also grateful for membership in The Mother Church and in a branch church, and for *The Christian Science Monitor*, our international daily newspaper. —(Miss) *Antoinette Babson, Chicago, Illinois.*

MORE than sixteen years ago, while living on the Pacific Coast, I was to mortal sense in a hopeless condition. The malady was cancer of the womb, dropsy, which caused me to be swollen to twice my normal size, an asthmatic condition, and a heart trouble so severe that I had to be propped up with five pillows in order to get my breath. This continued from January to April of 1920. My sufferings were intense, and I grew very weary lying for so long in one position. I had a faithful practitioner and a Christian Science nurse, and many were the battles we fought out when death seemed imminent. Many times in the night I would be beating the air for breath, when the nurse would telephone the practitioner; and before she had

finished talking with him, I would be easy and able to get my breath.

Two large internal tumors were expelled painlessly, the only operation being that of divine Mind, "for the word of God is . . . sharper than any twoedged sword." The complete healing, however, seemed long drawn out, until one glorious morning I awakened healed. When I awoke my first thought was one of alarm when I found myself lying on my back and entirely off my pillows; however, I at once realized that my breathing was normal, and I rejoiced to see and feel that the swelling was all gone. The joy and thanksgiving that flooded my consciousness cannot be expressed in words. I called to my nurse, who was sleeping in the room, and she rejoiced with me. One look at me convinced her that I was healed. She asked me if I did not want to get up and put on my clothes. This I did with her help. She reported to the practitioner that his patient was healed. I could hear his voice on the telephone, and heard him ask if we did not want to go for a ride the next day. The next morning we drove for four hours, and it was wonderful to feel again the sunshine and smell the salt air.

The following day I went alone on an interurban car twenty-five miles into the country and gathered golden poppies for two hours in a stiff gale. Returning to the city, I purchased a basket at a florist's for my flowers and sent them to a friend, walking five blocks to attend to the matter. In about ten days I was back at my duties, and have had splendid health ever since.

It is very evident to me that my illness was entirely due to a wrong mental condition—that of grief over

the passing on of my husband. I had never been ill before, nor have I been since. I never have the slightest ache or pain, nor feel even the slightest fatigue after strenuous exertion.

I rejoice in the goodness of God, "who forgiveth all thine iniquities; who healeth all thy diseases." I am grateful for membership in The Mother Church and in a branch church, and for having had the opportunity to serve at different times in practically every office in the church. I feel, however, that no service can ever repay the debt of gratitude I owe for my healing, and the enlightened understanding I have gained by the study of the Bible as Christian Science explains it.—(Mrs.) *Zoe D. Hayworth, Austin, Texas.*

To say that Christian Science found me is to speak literally. At the time there were several problems which seemed very real and which I could see no way to solve—not physical problems, but ones in other lines. One day, while I was earnestly desiring to know the way, the words, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," came to me. It seemed as though they were written before my eyes in illuminated letters. For several days these words kept coming to me. I would stop and say, "Father, show me what is the way, what is the truth and the life, what is it I must do to find them?" One day, when looking for a book in the public library, I suddenly found myself with a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy in my hand. Immediately I knew that this was what I wanted. I read nearly all that night. While I was

reading, the words, "Divine Love is all there is," stood out to me, although the page on which I was reading did not contain that particular sentence.

While I was not seeking physical healing I soon found there were many discordant conditions to overcome. It took a long time to learn that these physical conditions were the result of wrong thinking, that resentment, hatred, a tendency to criticize, selfishness, self-will, and many other such thoughts had to be overcome. This has not been done in a day. The struggle has been long, and many mistakes have been made, due to the lack of understanding of how to apply the teachings of Christian Science to daily living. But some progress has been made, and through earnest striving to know more of this grand truth more will be gained.

Among other healings has been that of a hand, which was crushed in the wringer of an electric washing machine. As I was very young in Christian Science at that time, help from a practitioner was sought, and in less than half an hour the hand was normal. Severe coughs and colds have been overcome, although not so quickly as other conditions. Burns have been healed instantaneously. Christian Science has been the means of working out business problems, when the way seemed hard and uncertain. I have found in every instance that when one keeps close to divine Principle and lets Love work out the problem everything is harmonious. When one tries to use human will the seeming problems are not solved.

During one time when a loved one passed on, the words of Jesus came to me, "If a man keep my saying, he shall never see death." It was seen

that Jesus always taught and demonstrated Life, eternal Life, as man's heritage or gift from God, the Father. He never recognized that anyone had died or passed through any belief of death. Hence to believe that anyone has died is not to keep Jesus' saying, not to be in obedience to the teachings and practice of Jesus. As I held "thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), a great sense of peace came, and all thought of separation or sorrow disappeared.

For these and many other healings, also for a better understanding of God as Love and of man as His reflection, I am exceedingly grateful. I am very thankful for the teachings of Christian Science. My gratitude goes out to those who have so lovingly helped me along the way; for correct class instruction by an authorized teacher; for the Christian Science periodicals, including *The Christian Science Monitor*; but most of all that God saw fit to give us, through the pure thought of Mrs. Eddy, the revelation which opens the Bible to us in a way that it can be used under every condition that may come up in our daily experience. I am grateful for the Christian Science church, and for all the activities of the movement.—(Miss) Olivia Day, Denver, Colorado.

CHRISTIAN SCIENCE has given me so much for which to be grateful that I feel impelled to write this testimony. My privileges have been great, for I have known this truth since infancy, and had eighteen years in the Christian Science Sunday School. Many healings in Christian Science have been experienced by five generations of our family—my great grandmother, grandmother, parents,

my brother and myself, and my brother's children.

When I was a young girl, I became a member of a branch church and The Mother Church; and at college I had the joy of being active in a Christian Science Organization. Later I had the great blessing of class instruction. During these years I have had ample opportunity to prove for myself, as well as to witness, the efficacy of Christian Science. I have never tasted medicine, and any physical discomfort has been met promptly through Christian Science. Healings in our home include those of various so-called children's diseases; also infected eye, colds, headache, fatigue, and other discords too many to enumerate. I have no outstanding case of physical healing to relate, of my own experience, but this in itself I consider cause for gratitude, for it is proof of the excellent health I have enjoyed throughout the years, and the protection which Christian Science has afforded me. For several seasons I was engaged in work which made it imperative that I be at my post without fail; and this, Christian Science enabled me to do. At one time, during a rehearsal period, my voice seemed to leave me entirely; but with the help of a consecrated practitioner, it became normal before the time for the performance.

Through the application of Christian Science, I have been healed of overwhelming grief, business problems have been rightly adjusted, lost articles found, financial needs met, employment manifested. I have learned that there is always a way out of every difficulty; and I have realized the truth of our Leader's inspired words (The First Church of Christ, Scientist, and Miscellany, pp. 149, 150), "Thou canst be

brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee."

I am unutterably grateful to God for sending us Christ Jesus, the Way-shower, and our beloved Leader, Mary Baker Eddy. To Mrs. Eddy my love and gratitude are great for giving us our textbook and her other inspired writings, our church organization, the Sunday school, the Reading Room, the periodicals, and the Church Manual to safeguard the entire movement.

I also wish to acknowledge my indebtedness to the Sunday school teachers who gave me so patiently and generously of their understanding of the truth; to the teacher whose class instruction and yearly Association meetings are a constant inspiration; to my parents, and to friends and practitioners who have lovingly helped me along the way. For the privilege of being active in the Cause of Christian Science, I am unspeakably grateful.—(Mrs.) *Laura E. Lovett Gustus, Detroit, Michigan.*

I am glad to corroborate the testimony of my daughter.

I first became interested in Christian Science when seeking healing of a stomach trouble. Like the woman in the Bible, I "had suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse," and after ten years of doctoring I was given up to die. Then a friend told me of this new religion which heals the sick. I sought the help of a Christian Science practitioner in the town where I then resided, and was quickly and permanently healed. That was many years ago; and since then I have experienced numerous physical healings.

I am deeply grateful for the help Christian Science gave us in rearing our two children. For the many evidences of God's loving care, and for the wonderful way I have been sustained at the passing on of loved ones, I am indeed grateful to God, also to our Leader, the Discoverer and Founder of Christian Science, Mary Baker Eddy.—(Mrs.) *Laura Lovett, Chevy Chase, Maryland.*

My experience in Christian Science began as the result of interest awakened by a friend who had been a student for some time. I had not so much a feeling of need for healing as a desire to know more about God and my relation to Him. But, oh, how much there was—both physical and mental—that needed healing! There was a quick healing of antagonism to Christian Science and Mary Baker Eddy, and now there is only a deep love and reverence for her and for the priceless legacy she has left us for our instruction. Then there had been the experience of great financial loss, and this, together with a strong feeling of resentment, was overcome.

There was the healing of a nervous breakdown and fears attending it—fears of the past, fears of the present, fears of the future and what it might have in store for me. Mrs. Eddy says in one of her poems (Poems, p. 79):

"False fears are foes—truth tatters those,
When understood."

And this has proved true in my experience. This healing took time and study, and great are my joy and gratitude for complete freedom.

My healing of the smoking habit was the result of simple obedience to the unfoldment of Truth, and will power had nothing to do with it. I

had tried that a number of times and failed. My healing came quickly. I just looked upward and said, "All right, Father, I am ready now to do Thy will." The shackles fell off and I was free. I was no longer a slave, and I have been free ever since. I had been in wholesale and retail sales work, and that day I stood on the street out of a job, for I could no longer sell something I could not recommend. But I have been provided for since then. Some have said to me, "Well, it took a lot of will power, didn't it?" I said, "No, it didn't take any."

For a complete physical and mental rebuilding I am joyously grateful. More than all, I am rejoiced for the unfoldment of Truth through the study of the Bible and of Science and Health by Mrs. Eddy. The Bible has indeed become a new book to me. I am very grateful for membership in The Mother Church and in a branch church, and for a share in its activities. For all the avenues which Mrs. Eddy has provided by which the truth is brought home to us I am exceedingly grateful.—*Lee S. Parsons, Buffalo, New York.*

THIS testimony is given by one who has enjoyed the blessings of Christian Science for many years and is humbly and sincerely grateful for all the help received.

At the time of the influenza epidemic in 1918 our family of five was confined to the house for many weeks. Previous to this, my husband, who had tried in many material ways to recover from a nervous breakdown, was asked to attend a Christian Science lecture. In doing so he had received much help and had also become acquainted with a Christian Science practitioner, who visited our

home a number of times during the epidemic. On one of these visits I was healed of the fear of going to sleep, as I was afraid I should not be able to breathe. At this time my husband, who was unemployed, was called back to work by a former employer, and he has had steady employment with the concern ever since.

The following diseases have been overcome by Christian Science: eczema, severe organic trouble, and impetigo. I have also had help in childbirth. When our last child was born I remained in bed but one day. Gratitude is felt for the healing of a sense of grief at the passing on of dear ones. For all the avenues of good that are provided for us by our dear Leader, Mary Baker Eddy, for membership in The Mother Church and a branch church, for the privilege of serving in the Sunday school and for what its training has meant for our children, for class instruction, and for the teacher's clear thought, I am deeply grateful.—(*Mrs.*) *Opal Dunham, Dayton, Ohio.*

Being the husband of the writer of the foregoing testimony, I wish to verify all the statements in it as true.

I should like also to express my gratitude for the many blessings I have received from Christian Science, both with the help of practitioners and from the reading of Christian Science literature. To one depending upon materia medica, the saddest words that he can hear are when the physician says, "I can't do anything more for you," and the most joyful words are these that we learn of in Christian Science: "To those leaning on the sustaining infinite, to-day is big with blessings" (*Science and Health* by Mrs. Eddy, Pref., p. vii).—*James M. Dunham.*